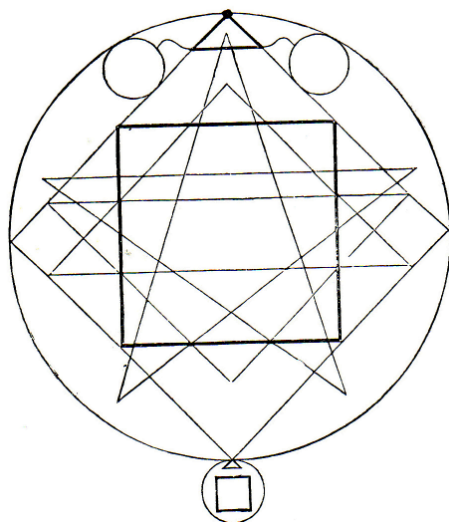


Meditation Triangle Units



Course on Meditation

Along the Psychologist Roberto Assagioli

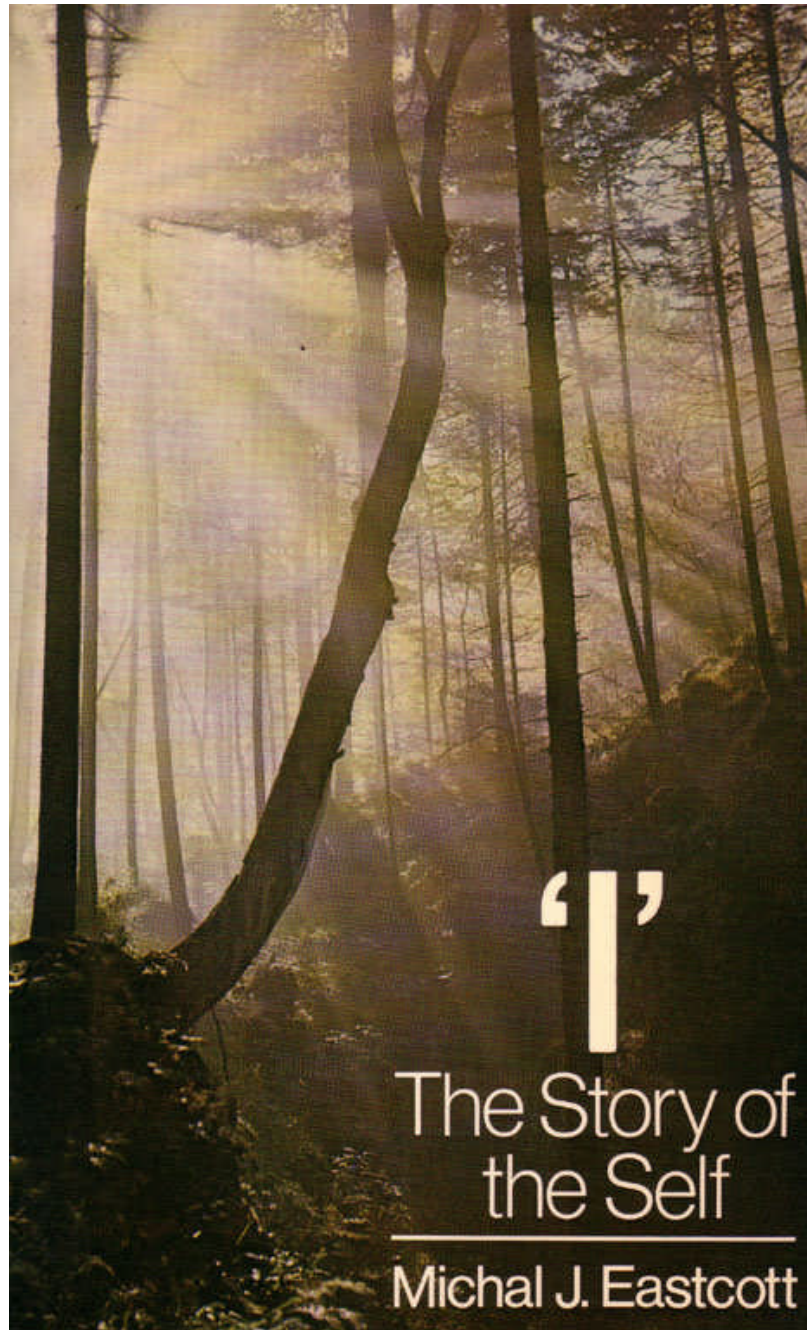
(Compiled and arranged by Philippe L. De Coster, D.D., responsible for
the French Section of MGNA and CMG)

Second Year, Part 2



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**In Memory of Michal Eastcott
Meditation Group for the New Age
and
Creative Meditation Group
Sundial House, Tunbridge Wells, Kent, UK**



To P.L. Hille,
Wishing you great
Joy on your own
Silent Path & hope
you welcome to the
Group.
Michal
March 1971

Michal Eastcott, dedicating her book, "The Silent Path" in 1971.

This introduction to meditation, first published some 40 years ago, covers the function of meditation and the relationship between the two parts of ourselves. It discusses states of consciousness and the experience of illumination and it gives practical advice and relaxation techniques, and much more.

Introducing “What is Reality”

by Philippe L. De Coster, D.D.

The search for Reality is a universal yearning of humanity, at first unconscious, then as a conscious aspiration, as one of the most ancient prayers and invocations formulate is:

“Lead us, O Lord,
From darkness to Light
From the unreal to the Real,
From death to Immortality.”

However, to recognise “Reality” one has first to recognise the mists which veil it from us, the glammers, or the illusions, which distort it.

If you were to ask a group of scientists, “what is reality?” You would get some mixed answers. There are many scientific views of reality. Some are, very conservative and some would be termed very radical. By no means will all scientists accept the different scientific views of reality, even though more often scientifically supported by quantum physics.

“What I thought was unreal now, for me, seems in some ways to be more real than what I think to be real, which seems now to be unreal.” -Fred Allan Wolf, Ph.D.

The only thing that is solid about “reality” is your perception of it. Quantum physics has been very clear about this. For centuries, metaphysicians believed that nothing was real, except for thoughts and ideas, which they believed was what everything was made of.

Finally, now, science is proving this. As Jeffrey Satinover, M.D., has said:

“There is essentially nothing to matter whatsoever—it’s completely insubstantial. The most solid thing you could say about all this insubstantial matter is that it’s more like a thought; it’s like a concentrated bit of information.”

Quantum mechanics states that reality is only an absolute rock-solid existence when you are interacting with it. But, when you are not interacting with it, it becomes blurry. Therefore reality is both a rock-solid experience and a blurry, non-physical probability. This is very similar to the Wave-Particle Theory, which is basically: “When you are looking and measuring, “it” will be a particle

of experience; when you are not looking and measuring, “it” will be a wave of possibility.”

You may be thinking how “reality” can be both. Reality, in fact, is really the broad range of non-physical possibilities. We have simply been trained to perceive the physical reality, which we are currently experiencing. Therefore, when we are interacting with reality it becomes that which we have trained it to become. When we are not interacting with reality, it goes back to its real, natural state. Through your beliefs and ideas you have been trained to only perceive this, for instance as brought forward in religion. It has been scientifically proven that, as the observer, our beliefs and ideas affect the reality we experience. However, our true philosophy, not religious thought, is this:

We know things are there because:

1. Light hits the retina of the eye.
2. And this changes rightly the chemical composition of the eye.
3. And this makes electricity travel along a nerve, the Optic Nerve.
4. And this goes to a part of the brain.
5. And then something happens and we see the thing.

Religion is only believing without seeing, or having any proof. The “World Sacred Scriptures” are not proofs, and are illusionary. If we are concerned with:

- The purpose of life.
- What we should be doing on Earth.
- The meaning of life and death.

Then, the issue of reality and the true nature of our existence is crucial. If things are different from how they are presented to us conventionally, then this is very basic to our quest.

The spectrum of our life’s experiences is “infinite”; therefore, our “reality” is infinite. Our realities are created collectively, while our perceptions are created individually. Our perceptions, and therefore our assumptions are influenced by what we believe it is possible; and, therefore, our beliefs play an enormous role in what we daily experience. What we have created subconsciously in our “I-ness”, is what we think we are while we live, move and have our being on Earth. We are “living souls”, and therefore “Infinite Light” during our pilgrimage trip on Earth. However, our “real” can also be illusionary, “glamour”.

The major happenings in our world, has so far been created by “Illuminati” (*religion and spirituality*), which in their efforts precisely to create a religion or

spirituality, to become a reality that needs to be experienced by the masses, the average in our streets, to awaken them to who or what they really are.

However, is there an Intelligent Being, a God, behind the universe?

Most of us feel the existence of God is just too big an issue for weak human beings like ourselves to try to decide. After all, we do not have the greatest minds in the world - there are other people more intelligent than we are to solve the question of a Universal Mind, a Divine Mind, a Cosmic Mind, etc. What do they think, and what do you really think ?

Einstein, for instance? Here are his own words:

"My religion consists of a humble admiration of the illimitable superior Spirit who reveals Himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction in the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God".

There is a difference between reality and perception.

Reality is the energy that surrounds us and from this energy we individually form or create our perceptions. For years and years some New Age thinkers have been telling us that we create our own reality. This can be so as the “whole man” is concerned, the various elements of the personality, innerly and outerly.

“Man’s spiritual development is a long and arduous journey, an adventure through strange lands full of surprises, difficulties and even dangers. It involves a drastic transmutation of the “normal” elements of the personality, an awakening of potentialities hitherto dormant, a raising of consciousness to new realms, and a functioning along a new inner dimension.”

(Psychosynthesis – A Manual of Principles and Techniques”, Self-realization and psychological disturbances, by Dr. Roberto Assagioli, M.D., page 19 (1965).)

At the other hand, human beings did not create the Moon - we only create our individual perceptions and call them the Moon. In the following paragraph, let us point out a few things and this might give us a better understanding of who creates what and when. Hang on for an intellectual ride and please do not take it too seriously. Tomorrow, it might be all different.

Our environment is created collectively

Human senses, brains and conscious minds, are the producers of individual perceptions of the collective created reality in which humanity lives. This means that all human beings have individual opinions about the environment in which they find themselves. This could create disagreements which not necessarily can be resolved. Meanwhile, human beings do not individually create the environment they experience. Their environment is collectively created by humanity as a whole in collaboration with other co-creators. As an example, man is the created of religion. It is not a God somewhere who established a religion faith.

All is glamour or illusion except the “Higher Self” (Soul) who is being fooled

Human bodies deceive or fool the Soul-Energies that occupy them. Without physical bodies there would be no matter reality to experience. The conclusion is that the entire physical universe does not exist and that we live in a universe of energy-fields that we could call the universal mind. There could be millions of these energy fields forming the so called different physical universes. The Universal Cosmic Mind is an infinite vibration within which certain energy-fields arise, and humans for example, are fooled into accepting certain realities as physical and real.

All is glamour or illusion except the “Higher Self” (Soul) who is being fooled! This means that we as "The Essence", “Living Soul”, are real and that all of us are subjected to glammers or illusions that are received by all of us differently. Presumably, our Real Selves are made out of the same Essence or Energy. Some people call this Spirit, Energy, the Ether, but whatever we call it, no one knows what this Essence or Energy is. We also call it Awareness, Consciousness or Mind. We could also call it: The "I" or the I AM.

Mind does not take up any space or time

We could say that we are limited vibrating patterns of Universal Cosmic Mind (*commonly called “God”, or the “Unique”*), and for some reason we are able to keep this vibration contained to one particular human body, for example. This limits us, each individually, to one individual being. However, our immediate surroundings or aura vibrates at the same speed. That is why we are able to sense the vibes of others. Once we as these beings expand or grow in awareness, we begin to vibrate faster and faster and when we do that, we occupy a greater volume or space. The trouble in understanding this is difficult, because we cannot really speak of volume or space - there is no such thing in the Universal Cosmic Mind. All individual vibrations are aspects of the Universal Cosmic

Mind or Vibration at all times or no times. Meanwhile, Mind is beyond space and time!

There is nothing "objective" about ourselves and environment

Our so called "objective reality" then, does not actually exist since we live in an energy universe that is translated or perceived by our senses, brains and conscious mind into an environment we know as "objective physical reality."

However, there is nothing "objective" about it! Our physical reality is a virtual reality or complete illusion for matter in and by itself does not exist. How could it exist if it is almost totally emptiness? It is like saying, that we experience an objective reality when we are looking at one football that moves with lightning speed from one end of the field to the other, in an empty stadium without the players, without the referees, without the field and without the seats and the people in them. Meanwhile, this one football moves about with the speed of an electron. When we are looking at ordinary objects - we are looking at Energy-Fields or Force-Fields that have specific frequencies and patterns. All this movement is translated by our sensory system into a specific reality by means of our individual perceptions. We could say that we are looking at phenomenon - but we see everything as normal or as our ordinary world. The way we exactly see things is illusion.

Do we really know who and what we are?

Meanwhile, our experiences in the world are determined by the level of awareness we endure or enjoy and by our choices. Usually we call this "Free Will." We could also argue that we do not have a "Free Will" and that all actions are chosen from a higher level. It could be, but... The point here is that: we all are that Higher Level. We live in human bodies in order to experience glamour or illusion; and, somewhere up the line towards the top, we make choices that humans assume to be their human choices. From whatever level these choices are made, they are always made by us, because there is but one "Essential Energy Being." We are just that, "Being." Right now however, in order to experience our creation, we suffer from a gigantic amnesia - the Truth has slipped our mind. We have forgotten "Who or What" we are in order to be human beings. The religions have limited ourselves. We are the One Mind or the One Being, as part of a great whole, the Universal Cosmic Mind, - but we ignore this. We live behind a Veil of Forgetfulness. We will be confused until we awaken or at least until we understand our predicament.

One may be insane but no one else knows it

Also, we need to understand that the choices that are made by each individual manifestation of the One Cosmic Being are made in such a way; that a slow but steady recognition of the “Self” or the “Higher Self Within” is eventually accomplished. In the practice of meditation, we gradually learn to recognize ourselves. This is what psychology has figured out by means of the choices one makes and the conclusions accepted by means of these choices. There is no proof naturally, that one has made the right choices, but so far there are no signs of insanity. Well, one might be insane but nobody knows it - including him or her. Another possibility is that everyone is insane including me - but no one knows that either. All of it, means that only the Universal Cosmic Mind knows, in the records of the “Collective Consciousness and its Archetypes” (Carl Gustav Jung) and unless called forth it is silence. Though, a tremendous source, it does not car one Galaxy; and, this answers the unanswered religions problem, why, why, why. Ever, unanswered questions, of a God of Love.

Dreaming into our finite existences

We could say that the human or "Unbroken Whole I am" is actually making objective choices, but these choices are made when the one manifests him or herself as a finite human being, ignoring the human's true identity, of being a “living soul”. For the humans, then, these choices are made by, and by means of, the finite human beings we are. No doubt this is a mind trick of the first order! Guessing this only can be done in a dream-setting in which we as humans seem to exist. Meanwhile, the “Unbroken Whole” (I am) is the embracing vibration that sustains All and is All! It dreams itself into beings with finite existences and the beings we have become - believe that our existences are real. This is why we have trouble recognizing that we live in a glamorous, illusionary world, because we have accepted it as an objective reality.

The Truth contains all opinions and possibilities but is neither of them

Our universe is the funniest place we could think of. It contains all theories and we could follow a thousand different and opposing propositions and eventually we would find that they all prove to be true. This is so, because along the way of proving them, we dream up and determine our own limits within which we investigate our propositions and that is why they all turn out to be true. All this "trueness" are but opinions written in words that do not make up the Whole and/or make a lasting impression upon it. All dreams and realities change! All this means, that whatever we do or dream about - is something we entertain ourselves with - because there is nothing else to do for the Universal and Cosmic Unbroken Whole and the figments in its dreams! The Unbroken Whole or the Truth contains all dreams and opinions as possibilities but is neither or them in

and by itself. All things and beings pass through the Universal Cosmic Mind and do not actually change it.

Something about Religions and various Teachings

Religions and Teachings are like vehicles. You hop on, or follow them for a while, and then you discover that they do not move fast enough. They also do not hit the Soul-Spot. Questions arise and no one in the Religion or Teaching can answer them satisfactorily, and in the Roman Catholic Church believers are not supposed to question, but to accept whatever is taught. Usually, average religion, come up with the most ridiculous answer and if you swallow it - you are good for a certain time.

Eventually, one sees the stupidity of the conditioning and quit following! Enough of that noise you say to yourself - now what? Well, indeed! Life is about becoming aware. Well, you just became aware of something that makes you ready for the next step. Eventually, we understand that the real teaching is the "Teaching of Self". We receive it by experiencing Life as it is, sometimes wild, sometimes beautiful. It varies and no doubt sooner or later we learn to listen to our Soul - the "another god" we are. This produces Peace of Mind. We know who or what we are; and, understand then that we are greater than we can possibly imagine. So why bother? We can just sit there and enjoy the moment; but, do remember: "I am the power, I am the glory, I am another god."

Conclusion

In the olden days, we thought that there were objects, material things, such as bricks, trees, mountains and goats, which were themselves real and constant in a way independent of our looking and otherwise perceiving them. These were things that had primary qualities which did not change and other qualities, sometimes called secondary qualities, which were our reaction to the primary object, and which did change depending on. These secondary qualities were colour, shape, etc. No thinker suggested that the actual object had these qualities. They were qualities we gave to objects.

For example, a rose might look red to us, but if no one was looking at it, we could not really say it was red. We might have said it had the power to elicit the colour red in our minds, but this primary quality of being able to elicit the red sensation was not 'red.' The colour was our reaction to the object. So we assume there was something out there, say next door's cat, which was a real object. However our experience of it, blackness, meowing, shape, etc, was largely our reaction to the real object and not the real object itself.

Have you ever been in a shop to buy something, say curtains, where the colour is very important? Have you heard these stories of people getting home only to find the colour looked different? The curtains were the same curtains in the shop. Their primary qualities had not changed, but our experience of them, the secondary qualities, changed when we viewed them under different lighting conditions. Because the length and weight, for example, remain the same, we may be tempted to think these are the primary qualities, and colour is just subjective.

Science rushes off to discover these primary qualities and develop concepts like mass which are supposing to describe the real object. However, pretty soon, we realise that the so-called primary qualities are just as much secondary as colour and the rest! Although we can specify conditions and measuring instruments which largely give us consistent results, it is a human being who is perceiving the measuring instruments and their reaction on him or her. We cannot know the real object apart from our perception of it. A question like, “What does something look like when no one is looking at it?” is clearly nonsense, and unanswerable.

What is Glamour?

Foreword

The usual concept of glamour is connected with the word “glamorous”, with film stars, beauty queens and the kind of artificial beauty that fascinates and attracts in a superficial way. This is an aspect of glamour, but only a very elementary one; Glamour in its broader sense can be said to be attributing of false values and exaggerated importance to people, situations and – most frequently – to ourselves. This distorted proportion creates a kind of fog, an illusory world which comes between us and Reality, and shrouds it so that it is impossible to perceive it clearly or think about it in a balanced way.

Categories of Glamour

To a certain extent the different glammers can be grouped in certain categories. Many of them have some quality in common and they often overlap each other or arise from the same fundamental characteristics. It could be said that certain psychological types are prone to particular kinds of glamour; broadly speaking there are seven such types as is illustrated in the following categories. However, there are many other classifications as the following three:

A preliminary one is that, broadly speaking, it exists on three levels. There is:

- 1. Glamour concerning the physical world.**
- 2. Glamour on the emotional level.**
- 3. Mental glamour.**

The seven other types are:

- I. Firstly, there is a group which comprises the glammers of *Superiority* and *Assertion*. These included the glammers of:

- Power
- Imposition of authority
- Ambition
- Pride and conceit
- Physical strength
- Self-centredness
- Surety of being right
- Impatience and irritation
- Separativeness, isolation and aloofness

Independence
Freedom

II. *Negative glammers* are of an opposite type, such as:

Fear
Loneliness
Inferiority Complex
Sense of futility
Frustration
Depression
Self-pity
Anxiety
Inertia
Self-effacement
Self-sacrifice

III. Glammers connected with “Activity” form a third group. Among these are:

The glamour of “being busy”
Constant planning
Scheming to bring about desired ends
Deviousness and manipulation
Self interest
Preoccupation with practical matters at the expense of spiritual
The glamour of efficiency.

IV. *Glammers relating to artistic creativity* form a group which is in a way opposite to the last; These are glammers which arise chiefly through sensitive awareness of beauty and the more abstract realities and the desire to bring them into expression and create harmony out of conflict. They include:

The glamour of vague artistic perception
The glamour of beauty
Tendency to diffusion
Impracticality
Lack of objectivity
Dissatisfaction with existing conditions because of a sense of that which is higher or greater
Inner and outer conflict.

V. *Glamours arising from mental polarisation.* These are on the increase owing to the present rapid mental development of a large section of society and they include:

- The glamour of intellectuality
- The glamour of analysing and dissecting
- Criticism
- Insecurity
- The glamour of cold mental assessment
- Over-emphasis of form.

VI. *Glamours connected with relationship:*

- Personal devotion
- Possessiveness
- Rigid adherence to an existing form or model
- Idealism
- Fanaticism
- Narrow vision
- Sentimental attachment.

VII. *Glamours linked with the expression of spirit and matter or meaning through form,* for example:

- The glamour of law and order
 - Of organisation
 - Of ceremonial and ritual
 - Of the mystical and secret
 - Of magical powers
- Psychism, mediumship

In New Age Philosophy there is a great deal of talk about the subject of glamour or illusion. Most of the New Age Groups previously and even today, the esoteric and occult groups, fondly imagine, of course, that they are without glamour. They tend to see themselves as the most advanced groups in the world, Martinism, the Rose + Cross movements, Gnostic Churches and Circles, Secret Orders, above and beyond the glamours which beset ordinary humanity, and as particularly fitted to guide the rest of us into the same, blessed, glamour-free state in which they happily reside. This is one of the biggest glamours of these groups.

The Tibetan Master Djwhal Khul, who gave the Alice A. Bailey teachings to the world, has written that the esoteric and occult groups are the most glamourised of all the groups. And, so it is.

What is glamour?

When we are asked what glamour or illusion is we can more easily answer, what is not glamour? There seems to be nothing which enters our mind, comes out of our mouths or concerns us in any way at all, which is not saturated with glamour.

Glamour as mentioned several times above is illusion on the astral or emotional plane. There are three levels of illusion, all pertaining to the personality. Illusion on the physical plane we call “Maya”. On the astral plane we call it simply glamour. When it is on the mental plane, we call it illusion. The vast majority of us live constantly in a state of illusion, the result of not seeing reality as it is.

Eventually, we come to an understanding that this physical plane world, our astral and emotional life and even our mental ideas are nothing more than illusions of one kind or another. We developed the subject on pages 4/11 in this “Meditation Course;” The real world, which we can only know through the development of soul consciousness, is something which we have to reach and experience through the practice of meditation and service. Through meditation we gradually form a contact and eventually an alignment between our personality self, our true Self, the Higher self or Soul. When this is established the soul can throw its light on to this illusory life, physical, emotional and mental, in which we have up till then lived. That is what evolution is about. We gradually evolve out of the darkness of our illusions, physical, astral and mental, into the light of the soul, the true reality.

Before this process of change takes place we do not see the harm that “Maya”, glamour and illusion do to us and the world. When we are in a state of glamour, of illusion, we are quite content because we do not know anything else. Our glammers, our illusions, are very comfortable for a long time. We have illusions, glammers, because they are comfortable. They help to bolster our ego, or denigrate our ego, depending on what we wish to do.

Many will have heard of the Seven Rays, energies from Cosmos, which control our lives. These ray energies have very definite and, in many cases, quite different qualities. The first ray of will or power or purpose, for example, has strength, perseverance and breadth of viewpoint. The second ray of love and wisdom has the qualities of love, of empathy, the ability to see the other person's

point of view. Therefore it brings understanding, inclusiveness, of sensing inwardly the reality of unity, which is the essential nature of the human race.

All of us, as you probably know, are 'on' particular rays. Our soul is governed by a particular ray; our personality, our mental body, our astral body and our physical body are all governed by particular rays. Therefore, we have (*or may have potentially*) the qualities of these rays. The differences in our personality, in the effect which we have on each other, are to do with the differences in the quality of the rays on which we find ourselves. This also accounts for the differences between nations. The differences in the way the Dutch, for instance, govern their life and, let us also say, the Americans, Russians or the Chinese, are the differences in the rays of those countries. Nations whose rays are the same or similar tend to understand each other and become friends and probably trading partners. Nations whose rays are very different have very different approaches to politics, economics, international affairs and so on. If we were perfect enough always to demonstrate purely the qualities of our ray structure, we would have no maya, no glamour, and no illusion.

Unfortunately we are not. We are all of us rather unevolved and so demonstrate these ray qualities in their obverse effect; not the virtues but the vices of the rays. All of us have the vices of our rays, without any doubt at all. And those who are in the process of trying to find out their ray structures are best instructed to do so through the recognition of the vices of their rays. You may have some of the virtues; you will certainly have the vices. Not because you are any worse than anybody else, but because you are human. Humanity lives under a great cloud, a great pall of gloomy darkness, which surrounds us even if we do not see it. It interpenetrates all our being; it is called glamour. Glamour is the result of not seeing reality as it is. As groups form and work together they demonstrate, necessarily, their ray qualities: some of the virtues and certainly most of the glammers of those rays.

There are seven rays and seven times a multitude of glammers. Rather than going into individual ray structures and individual glammers and how to handle them, it is interesting to talk a little bit about how these glammers affect the interaction of individuals in a group formation. A group comes together under karmic impulse, ashramic necessity and soul purpose. These are the three factors which bring an esoteric group, for example, into existence. If this is the case let us assume therefore that we are talking about a serious group with a serious purpose in coming together and not on some kind of urge. This being so, it will be very important how that group actually works; each member in relation to each other member.

The group dynamics become very important; they matter. If a group is to function properly, each member will have to give of his or her best. In New Age and Esoteric Groups there is no lack of desire to do one's best. These groups are saturated with idealism. There is no lack of idealism today. How is it that we have such a rotten world with "today" its ecclesiastical child abuses as in the Roman Catholic Church? Because the idealism never results in any kind of action. It remains a vision, an ideal. This world is filled with great idealistic notions of bringing peace, joy, the end of suffering to the world. Yet every day we have suffering, we have war and starvation in the world. So what about the idealism? It is glamour. It is unreal.

New Age Groups probably more than anybody else are saturated with this unreal idealism. There are registers, thousands of names long, of groups with wonderful names: "The Universal Brotherhood and Sisterhood of World Servers in the Light", or: "The Universal Brotherhood and Sisterhood of Creators of the New World", etc. They are all "Universal", they are all about wanting "humanity transformation", and they are all full of "Light" and a lot of hot air. They come together regularly and talk about transforming the world and creating conditions of love and light throughout the world, but without action themselves, do not even meditate individually, or in forming a "triangle" as suggested by the Tibetan, or even group work. You do that, they believe, by *talking* about love and light, by recognizing that the most important things in the world are love and light, that if only enough people in the world knew that the things that really matter are love and light we would have a wonderful world.

There are thousands of such New Age Groups all over the world. And of course they are not wrong. The world does need love and light. But they do not do anything about it. They do not address the problems of creating the conditions in the world in which love and light can come into manifestation. This, This is New Age glamour. There is a particular glamour of a particular ray, which for the moment will be nameless, which assumes that if you can name a thing, you have it in your pocket. Let us name the most blessed state for humanity: peace, love, brotherhood, wholeness, unity. As soon as you can see it or name it, you have it. All the world needs is to see that it needs peace, love, freedom, unity, etc. This glamour imagines that if you have the vision of a thing you have the thing itself. That is the major New Age glamour, it is believed. It is, of course, total self-deception, a purely astral idea.

The vision is seen on the astral plane, imagined as a vision of love and light and peace, and just having the ability to envision that is deeply satisfying. You do not have to do anything more. That is glamour. Glamour is taking the unreal for the real; the vision for the reality. Of course you have to have the vision. If you

do not have the vision, you can not create the reality. But you have to make the vision real on the physical plane. Otherwise it is glamour.

People imagine that they have come into this world with a great mission; a great role. Not an ordinary mission, an ordinary role, like growing up and having a family and doing your best in the world. But a great mission, a great responsibility. They have not yet done anything about it, but they will, for instance when they retire at old age. That is a typical New Age glamour. The New Age Groups are full of individuals of that kind. Nice, sweet, full of idealism and absolutely, totally inert.. Today, millions of people, through meditation, are contacting their souls and desire seriously to serve. They come into a group and say: "Is there something useful I can do?" They are told: "Yes, we have a mailing going out tomorrow. All these envelopes need to have a name and address and a stamp", and so on. "Well, actually, I do not happen to have so much time tonight. Perhaps some other time." Or they say: "Yes, I could do that, but I have a very, very good way of talking to people and I feel I can be more useful in talking about the work to people and spreading the message". Or: "I have done esoteric work, and I have been in groups for so long. Well, you begin by licking stamps and addressing envelopes, but it is a waste of my qualities, my experience, my point in evolution, to be used in such work". How many people can put their hand on their heart and say that they have never felt or thought in this way. Mahatma Ghandi in his ashram ordered his wife, as a lesson to her, to clean the toilets which she promptly refused, because not of her Indian caste system, and became very upset with her husband. Later, she understood where Ghandi was aiming at.

One of the most difficult things in a working group, a group really working seriously on the outer and the inner plane, is to get people to accept any level of work, any level of job. Everybody wants to do what they think they are good at. Whether they are good at it or not (*usually they are not*), what they want is to do something that they *enjoy*, not something that is boring, run of the mill. All of that is glamour. The idea that one job is more important than another in a group activity is glamour. The idea that anybody is better fitted than another person to do more important work, or too important to do a lesser work, is glamour. One of the major glammers in group activity is to take on jobs and then not to do them. People do not recognize these as glammers. But they are.

It is very difficult for people to work in a group with impersonality. And yet that is precisely what is needed for correct group activity. Wondering, how many people really, honestly, with hand on heart, can say that they do not enter a group of this kind, for instance, without a motive of personal gain. Here, is not meant money, but a personal gain in some way or another. Wondering, how many people can say that they enter this work out of a pure, simple desire to

serve the world to the best of their ability. That there is no personal ambition to be in a position of some importance, some desire for recognition for doing certain work. A desire for a situation in which they can advance themselves, become more powerful, more knowledgeable, more important. Still wondering, how many people can say in all honesty that there is none of that in their approach to service. If we want to be honest, we have to admit that in all groups perhaps the majority of people have approached the work for these personal reasons. That is glamour. And that is one of the major hindrances to real advance, personally and in a group relationship. To advance individually and in group formation there has to be complete impersonality in relation to each other and to the work. Sooner or later that impersonality has to develop.

The problem with glamour is that when we are in the glamour we do not see it as glamour. That is why we like the glammers, they are comfortable, they keep us from seeing reality as it is. So they are protective devices. As soon as the light of the soul through the more focused mind begins to recognize the glammers and show them for what they are, a very uncomfortable situation develops. A glamour which is seen and recognized, but still lived within, is a very uncomfortable thing. It can only be overcome by not giving it any energy; by withdrawing the attention from it.

Our glammers are maintained by the effect of the basic law of occultism, that energy follows thought. Wherever we put our thought we put our energy. If our thought is all directed to ourselves, then all our energy is directed to ourselves. And if all our energy is directed to ourselves, there is no interplay with the other, that which is outside ourselves. Then we feel unloved, alienated; we feel isolated, miserable, because all our attention is directed to ourselves. All of that is glamour. It is the illusion that we are separate. If we could only recognize, and live, the fact that there is no separation, there would be no glamour. If we have a pain in the physical body and we direct our attention to it all the time, we will continue having the pain and we will make the pain worse. We will create inflammation and make the whole condition worse. If we direct our attention to the world, to the needs of the world, our energy will flow from us out into the world. In meeting the needs of the world we forget about ourselves. And when we forget about ourselves, the glammers go, because we have taken our attention, and therefore our energy, away from them. So, too, goes our misery, our pain, our isolation. The great secret in transformation is the re-direction of thought. We need to forget ourselves, and serve the world. The more we are engaged in serving the needs of the world the healthier and the happier and the more serene we become. The fears, the jealousies, the unhappiness fade away from lack of energy. These glammers are only held in place by the energy with which we feed them. The first thing is to recognize them, to look at them. That is all; do *nothing* about them.

Do not judge them or condemn them, do not try to change them, but do not try to repress them, do not try too hard “to be better”. Every undue effort you make to overcome a failing, glamour or whatever, simply makes the condition worse. The way to deal with a glamour is first of all to recognize it. Just look at it and do nothing about it. Do not identify with it. Just withdraw your attention from it and it will die of starvation. The major thing is the recognition and not identifying. Both in a personal sense and in a group relationship.

One of the most destructive forces at work in group relationship is competition. In most groups you will find a number of people competing with each other. Competing for influence, for power, for recognition. This is highly destructive of group unity and of any correct group work. That is probably the first glamour that should be recognized and has to go for the correct working of any group. Competition is deadly; it is always destructive.

Are there no good glammers? No worthwhile glammers? Are there no good illusions? There are no good illusions and no good glammers. Some are more destructive than others, that is all. The worst glammers are other people's glammers! Our own glammers we can put up with. Of course, the glammers of people with the same rays as ourselves are unbearable. It is amazing how quickly we recognize other people's glammers when they are the same as our own. A key to knowing what your worst glammers are, your major glammers, is perhaps to recognize what you hate most in other people. That is an eye-opener.

The Master Djwhal Khul wrote about a most unusual glamour which he had for many years and which kept him back for years. There is a lot of it about. It is a glamour which saturates the New Age and esoteric groups. It is called: "devotion". The Master Djwhal Khul had an intense devotional attitude to His Master, the Master KH. He was absolutely devoted to that Master and was certain that that at least was His major virtue. But that devotion held him back for years. It was not His greatest quality; it was His chief fault. Devotion can be a glamour. Anything can be a glamour, if it is “exaggerated”. Devotion can be the chain which keeps us from initiation. At the same time, lack of devotion can be the chain. It works both ways. What is needed is total impersonality. Not devotion or lack of devotion. Not idealism or lack of idealism. But a correct balance of recognition of the needs of the world and using whatever faculties we have, serving those needs. Otherwise our devotion, our idealism, and so on, are chains.

It is the easiest thing in the world to be a devotee. But it is of no value to the world and may be a hindrance to ourselves. There is no Guru in the world, high or low, which needs our devotion, not one. No one on earth needs our devotion

except the old ladies who need help across the road. Or the starving millions who are right this moment dying in Africa and Asia. The needy of the world need our devotion, no one else. The pain, the suffering, the anguish, the terror, the fear of the world that needs our devotion. All the rest is glamour.

Part II

Right Human Relations and Glamour



Reflections on Shamballa the City of the Gods (*Energies*)

The Centre Where The Will of *God* is Known

SHAMBALLA

From the centre where the Will of *God* is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

Shamballa—The Centre Where The Will of God is Known

It is the “Will of God” that “Right Human Relations” are applied in this New Age, without any spot of glamour, which is only illusion, strongly limiting the full flow of “Shamballa” energies.

Humanity is, at long last, very long last, moving on to the mental plane in large enough numbers to be very effective. Humans are meant to be mental beings. We are, after all, "mind born sons of god." If, by the way, you ever ponder on the meaning and significance of the Law of Right Human Relations, you might want to take that into consideration.

It should always be remembered that the Meditation Work for the New Age, as we intend to do, was instituted to bring the creative power of thought and meditation to certain spiritual Laws and Principles on which the present New Age needs to be founded. Our teaching, as well as of others, indicate the various ways along which one chooses and need to develop, both individually and

collectively. This means that the extent to which they become established in the consciousness of humanity and developed in the many aspects of life is of fundamental importance, and this is “Recognition of Reality”, the characteristics of the present New Age.

Around, we see the world blockages to the Laws and principles of this New Age, and the more universal glamours limiting and conditioning the development of the Aquarian Era, for glamours are by no means an individual problem only. Mass glamours and group glamours are national and international characteristics, ideologies and trends or vogues, constituting far more and serious, deep rooted difficulties.

Here, follows some of the glamours connected and particularly linked with each Law and Principle of the present New Age.

I. Preliminary Recognitions

1. That the Law of Right (Human Relations is a *Reality*.
2. That its implementation is vital as a foundation for the New Age.
3. That we can help to establish it.
4. That it has to be done on physical, emotional and mental levels.

II. Glamours which prevent Right Relationship

Separativeness
Self-assertion
Superiority
Power
Self-centredness
Suspicion
Fear
Isolation
Aloofness
Loneliness

III. Points for Reflection (It is often helpful to hold a dialogue with oneself and the following points are therefore put in question form.)

1. Which of the above glamours seem the most hindering, (a) personally and (b) generally, in the world?
2. What qualities are needed to overcome them and create better relations?

3. On which level – physical, emotional or mental – do the main obstacles to right relationship (*both outgoing and incoming*) seem to be situated?
4. Do we realise how much our spiritual usefulness depends upon the right relations existing between the different aspects of ourselves?
5. What responsibilities appear when we think of right relationship as a vertical as well as horizontal process?
6. In what practical ways can we use the Law of Right Human Relations to dispel some of these glammers, (a) individually, and (b) in the world?

There is one task we need to fulfil: to live from the heart, and to strive to live from the heart. There is one Law, and that Law has to do with love in applying right human relations. If we are focussed on anything, it should be on right and selfless human relations. We should, therefore, meditate on love, contemplate love, open ourselves to love one another, experience love, and give love. To live from the heart is to live with love, forgiveness and right human relations. To live from the heart requires discipline, because the personality has many glammers that are not governed by love, and do not accelerate “right human relations.” The “Unique” (*God*) is also the Source, the Divine, manifesting as the Law, as Love. It is a reminder of our God Self, the Soul, and the way back to the Source for us. We must stay in touch with the Source as the way to God.

Emotional stuff of any kind, if it gets too heavy, tends to clutter up the thinking processes and get between the light of the mind and the brain. The forces of retrogression, feeding on glamour and illusion, spend most of their energy whipping up anger and frustration. As Djwhal Khul indicates, (*The Rays and the Initiations*, by Alice Bailey, pages 190/192) "using the voices of lying propaganda, the Word of death and the sound of the densest aspect in manifestation-the sound of the mineral kingdom," they work to block the light and seek to mend the rents.

So, the force that is driving the events of moment:

- the great social developments in human rights
- the defeat of dictators and fascists
- the growth and spread of democracy
- the world wide efforts to eliminate starvation
- the world wide efforts to clean-up and prevent new environmental holocausts
- the spread of the energy of goodwill
- the revelation and reduction of the disease of racism

Teachings about right relations occupy a central point within all main religions and strands of the Ageless Wisdom. In *The Secret Doctrine*, for instance, we learn that all Souls are necessarily related with each other, for there is but one Universal Over-Soul. This indicates the unity that we simply *are*. On the other hand, we are diverse. The One Soul expresses through seven great groups, each composed in turn by millions of beings that come to expression cyclically in the service of a great evolutionary blueprint. Each life is in essence a Soul that is simultaneously conscious of the group and, on the other hand, aware of its evolutionary uniqueness. It is through the resolution of this sacred tension between universality and singularity that we advance along the path. Each of us is called to resolve this tension in different ways, with the conditions given and in the exact place where we are now – at home, in our workplaces, at school, and in our hearts. The key to resolve the tension is found in the science of integration.

The goal of all development is integration.... In order to master this science of integration, whose basic goal is identity with the *One Reality*, the disciple progresses from one unification to another, making mistakes, arriving often at complete discouragement, identifying himself with that which is undesirable until, as Soul-personality, he repudiates the earlier relationships; he pays the penalty again and again of misplaced fervor, distorted aspiration, the overpowering effect of glamour, and the many conditions of psychological and physical disarrangement that must arise while cleavages are being healed, right identification achieved and correct orientation established. (*Esoteric Healing, Volume IV, A Treatise on the Seven Rays*, by Alice A. Bailey, pages 126/127)

The work of “Right Human Relation” of every disciple, or student, is today facilitated on the mental plane, and is able to meditate more successfully, and arrive at that precise realisation with greater ease. They definitely share in the achievement of the Lord of **Shamballa**.

Definitions of Shamballa

Shamballa is simply a word conveying the idea of a vast focal point of energies which are assembled and brought together by the planetary Logos in order to create a manifestation adequate to His unfolding intention and planetary service. (*Discipleship in the New Age, Vol. II*, by Alice A. Bailey page 404, Lucis Press Ltd, London, UK.)

The Shamballa Force

You have been told that this force has—during this century—made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after

being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy.

This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love.

Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations. (*The Rays and the Initiations*, by Alice A. Bailey, page 716)

Shamballa is a state of consciousness or a phase of sensitive awareness wherein there is acute and dynamic response to divine purpose--a response made possible by the synthesis of purpose and of spiritual relationship which exists between those who are associated with *Sanat Kumara*. (*The Rays and the Initiations*, by Alice A. Bailey, page 276)

The only place of complete "peace" . . . is the "centre where the will of *God* is known." The spiritual Hierarchy of our planet . . . is not a centre of peace but a very vortex of loving activity, the meeting place of energies coming from the centre of the divine will, and from humanity, the centre of divine intelligence. (*The Reappearance of the Christ*, by Alice A. Bailey, page 28)

. . . Peace, as the expression of the will of Shamballa, produces balance, equilibrium, synthesis and understanding, plus a spirit of invocation which is basically an action producing reaction. This demonstrates as the first great creative and magical work of which humanity is capable, swinging, as it does, all the three divine aspects into a simultaneous activity in line with the will of *God*. (*The Externalization of the Hierarchy*, by Alice A. Bailey, page 165)

Some important key thoughts to remember

1. Shamballa is the place of purpose. It is a purpose which cannot be understood until the Plan is followed. Herein lies a clue.
2. Shamballa is not a Way, but a major centre of related states and a relatively static energy—energy held ready for creative purposes by the focused intention of *the Great Council*, acting under the directing eye of the *Lord of the World*.

3. Shamballa is the major point of tension upon the planet. It is a tension that expresses loving intelligent will, free from all self-will or mental bias.
4. Shamballa is the major receptive agent upon the planet, from the angle of solar inflow, but at the same time it is the main distributing point of energy, from the angle of the kingdoms in nature, including the fifth kingdom. From the point of tension the life pattern of the planetary Logos and His will become embodied and finally matured through the processes of evolution.
5. Shamballa receives energy from various solar and extra-solar Entities or centres of emphatic and energetic life; i.e., from Venus, from the Central Spiritual Sun, from the current conditioning constellation through which our sun may be passing, from the Great Bear and other cosmic centers. Sirius, so important a factor in the spiritual life of the planet, brings its energies to bear direct upon the Hierarchy, and energy from Sirius does not normally enter our planetary life via Shamballa.
6. Shamballa is the head centre, speaking symbolically, of our planetary Life, focusing will, love and intelligence in one great and fundamental Intention and holding that focused point throughout the entire life cycle of a planet. This great Intention embodies current purpose and expresses itself through the medium of the Plan. (*Discipleship in the New Age*, by Alice A. Bailey Vol. II, pages . 519-520)

Shamballa, Hierarchy and Humanity

Behind this spiritual centre of Love and Light another centre is to be found, for which the West has no name but which is called in the East by the name Shamballa. Perhaps the Western name is Shangri-Lha—a name which is finding recognition everywhere and which stands for a centre of happiness and purpose. Shamballa, or Shangri-Lha, is the place where the Will of *God* is focused and from which His divine purposes are directed.

From it the great political movements and the destiny of races and nations and their progress are determined, just as the religious movements, the cultural unfoldments and spiritual ideas are sent forth from the hierarchical centre of Love and Light. Political and social ideologies and world religions, the Will of *God* and the Love of *God*, the Purpose of divinity and the plans whereby that purpose is brought into activity all focus through that centre of which we are each consciously a part, Humanity itself.

There are, therefore, three great spiritual centres on the planet: Shamballa, the spiritual Hierarchy, and Humanity. (*The Externalization of the Hierarchy*, by Alice A. Bailey, page 407)

At Shamballa, the Great Lives Who function there not only see manifestation whole and apart from all the limitations of time, but They feel all the major evolutionary impulses which are bringing the developing world into line with the divine Will. They embody those impulses not in terms of progressive movement, but in terms of one great divine and spiritual reaction.

This idea can perhaps be best understood by you in terms of the *Eternal AUM* which is the symbol of the Eternal NOW. You have been told, and it has been demonstrated, that the AUM is composed of one major Sound, three minor sounds, and seven subsidiary vibratory tones. So it is with the Will of *God* which is embodied and held in synthesis by the *Members of the Council Chamber*.

To Them, as They "hold the Will of *God* in solution, it is one clear note; as They see that Will in motion, it is three abiding chords, carrying outwards into all the worlds the Purpose of the ONE Who for aeons will abide; as They impel that Will to demonstrate, it is seven vibratory tones, drawing out into the reflected worlds the structure of the Plan. And thus the note, the chords and tone produce the Plan, reveal the Purpose and indicate *God's* Will." This is a quotation from certain of the ancient Archives which constitute the study of the Masters; they relate to the nature of Shamballa, its work and emanating energies.

Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the centre where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, Who is, as you know, only a centre in His greater body of manifestation. With this item of information you can have no possible concern; the Masters Themselves are only learning the Will of the planetary Logos; the objective of effort in Shamballa is, however, the apprehension of solar Purpose, the Plan of which is working out on the highest levels of our planetary system, just as the Will, Purpose and Plan of Shamballa work out on the three lowest levels of our planetary system.

Again, this item of information serves only to indicate hierarchical objectives, and those objectives extend away from time and space into the Mind of *God* Himself.

There are certain synonyms which here may serve to develop your synthetic thinking and so bring in a definite measure of enlightenment.

Shamballa	Hierarchy	Humanity
Synthesis	Unity	Separation
Will	Purpose	Plan
Life	Soul	Appearance
Spirit	Consciousness	Substance
Apprehension	Polarization	Focus of Activity
Power	Momentum	Action
Energy	Distribution	Forces
Direction	Transmission	Reception
Head	Heart	Throat

It will be apparent to you how little you can understand of the Shamballa intention when you realize that it is not easy for you to see any true distinction between unity and synthesis and, at the same time, how impossible it is for me to make the distinction clear.

All I can say is that synthesis IS, whilst unity is achieved and is the reward of action and effort. As you progress upon the Path of Initiation the meaning of unity clarifies. As you direct yourself towards the Way of the Higher Evolution synthesis emerges. More than that it would be useless for me to say. (*The Externalization of the Hierarchy*, by Alice A. Bailey, pages 533-535)

The Divine Purpose of Shamballa

The energy emanating from Shamballa has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity direct, via the *New Group of World Servers*.

Hitherto a blended stream of *Shamballa force* has poured into the Hierarchy and has streamed, in its undifferentiated type and quality, into all the groups within the Hierarchy. Now the quality of determination, or of what the average person understands by the use of the word "Will," is pouring into the *New Group of World Servers*, whilst the energy of dynamic purpose, differentiated into seven diverging streams, is pouring into each of the "seven points of reception," the Masters' Ashrams within the ring-pass-not of the Hierarchy.

These seven types of purpose embody the seven energies which will reorganize and redefine the hierarchical undertakings, and thus inaugurate *the New Age*.

These seven purposes might be called:

a. The unknown, unseen and unheard purpose of *Sanat Kumara*. It is the secret of life itself and is known only to Him alone. In its initial phase of this new expression, it works through the Manu and the Master Morya; it is that which veils the central mystery which all esoteric schools—if true to their inaugurating impulse—will eventually reveal. What that is we do not yet know, but it is hinted at in Rule XIII.

b. The purpose underlying revelation. This may be a somewhat new idea to you for you are apt to regard revelation as a goal in itself. You seldom consider it as an effect of the inner purpose of *Sanat Kumara*.

c. The (as yet) unrecognized purpose which evoked the creative activity of our Planetary Logos. This brought the third aspect of the divine Trinity into play. The usual reasons brought forward by the finite mind of man to account for what is called by us "manifestation," and to explain the dualism of all existence and the relation of spirit-matter, are by no means the real explanation of the divine purpose; they are based on man's own essential dualism; they are the highest explanation of his own divine nature which he can achieve at this time.

d. The mysterious purpose which has necessitated the calling into activity the *Principle of Pain*. Suffering and pain are essential requirements in order to carry this purpose to completion. The capacity to suffer, which is distinctive of humanity, is the outstanding conscious reaction to environment of the fourth kingdom in nature, the human. It is related to the power to think and consciously to relate cause and effect . . .

e. The fifth great secret underlying the purpose of Sanat Kumara is related in a peculiar sense to the cyclic manifestation of all that is found in the three worlds of human evolution. It concerns that which is working slowly into manifestation through the medium of the lower concrete mind as it controls desire and brings substance and matter into conformity with the divine thought along this line.

The sum-total of the highest phases of human thinking along all lines, materially affects what appears on the physical plane in all the kingdoms of nature, what precipitates civilizations and cultures, and which expresses the best response at the moment of human sensitivity to cosmic impression . . .

This fifth purpose is therefore closely related to the whole theme of "the garment of *God*" and to the emergence into manifestation of His "robe of beauty" as it is created and brought into being by humanity, acting as the

medium for ideas from the superhuman kingdoms, and then influencing and swinging into creative cooperation the subhuman kingdoms.

f. It is difficult for me to give any idea whatsoever of the purpose with which we are now concerned, because it is expressed in the relation existing between the significance of Desire, Will, Plan and Purpose . . . It is only as human beings enter into relation with the Hierarchy and are gradually absorbed into the hierarchical life and begin to take the higher initiations that the true nature of the divine Will will be grasped and the purpose of Sanat Kumara be revealed by an appreciation of the plan, followed by a consequent cooperation with that Plan. All this will be done through the transmutation of desire into aspiration, and then into fixed determination.

g. The final phase of the divine purpose is the most difficult of all to indicate, and when I say indicate, I mean exactly that, and nothing more definite and clear. Does it mean anything to you when I say that the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of colour which break upon the shores of the three worlds of human evolution, reveal—in the clearest notes and tones and shades—the deepest secret behind His purpose?

It scarcely makes sense to you and is dismissed as a piece of symbolic writing, used by me in order to convey the unconveyable. Yet I am not here writing in symbols, but am making an exact statement of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara's daily living. More I cannot say.

Here are hints, therefore, as to the divine purpose; each of the seven supplements and completes the other six. Only by attempting to grasp the whole inner synthesis will we arrive at the merest hint of the nature of that exalted consciousness which has brought our planet and all that is within and upon it into being. (*The Rays and the Initiations*, by Alice A. Bailey, pages 240-247)

Energy Relationships of Shamballa

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords—the *Christ*, the *Manu* and the *Mahachohan*.

Through these three Lords pours the energy which streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara—His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflowing purposeful will of the Lord of the World. Through Sanat Kumara, the *Ancient of Days* (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression.

He is the Custodian of the will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy. (*The Rays and the Initiations*, by Alice A. Bailey, page 130)

The Wesak Festival

The Wesak Festival is the Festival at which three factors of importance to humanity are brought into relation:

1. The *Buddha*, the embodiment or agent of the Forces of Light can then be contacted and that which They seek to transmit to humanity can be consciously appropriated.
2. The *Christ*, the embodiment of the love and the will of *God* and the agent of the Spirit of Peace, can also be contacted and humanity can be trained to appropriate this extra-planetary type of energy.
3. Through the *Christ* and the *Buddha*, humanity can now establish a close relationship with Shamballa and then make its own contribution—as a world centre—to the planetary life. Pervaded by light and controlled by the Spirit of Peace, the expression of humanity's will-to-good can emanate powerfully from this third planetary centre.

Humanity will then for the first time enter upon its destined task as the intelligent, loving intermediary between the higher states of planetary consciousness, the super-human states and the sub-human kingdoms. Thus humanity will become eventually the planetary saviour. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, pages 162-163)

The masses of mankind everywhere have only one desire—tranquillity. I use not the word "peace," because it has such a misleading connotation. Thinking men and women in every country stand with massed intent, determined, if possible,

to take those steps which will ensure peace on Earth, through the expression of goodwill. Note that phrasing.

The working disciples throughout the world are struggling with every means at their disposal to spread the gospel of sacrifice, because only upon sacrifice can world stability be safely founded—the sacrifice of selfishness. In those words is summed up the demand being made on those whose responsibility it is to determine policies (national and international) and to take those steps which will establish right human relations.

The Hierarchy stands—no longer watching and waiting, but acting today with impelling wisdom and fixed decision in order to strengthen the hands of Their workers in every field of human activity (political, educational and religious) so that they may take right action and correctly influence human thinking.

A powerful first ray activity—the activity of will or purpose—is swinging into action. The *Christ*, as the *Leader of the Forces of Light*, has empowered the Ashrams of the Masters upon this first Ray of Power to strengthen the hands of all disciples in the field of government and of political arrangement in every nation; to enlighten, if possible, the various national legislatures by whatever means may be needed, so that the potency of their words, the wisdom of their planning, and the breadth of their thinking may prove so effective that the "Cycle of Conferences and of Councils," now being initiated by the statesmen of the world, may be under the direct guidance (again if possible) of Those in the *Council Chamber at Shamballa* Who know what is the Will of *God*. The selfishness of the little minds in the various legislatures of the world must in some way be offset. That is the problem.

Forget not that divine energy must make its impact upon human minds; these minds are the only available instrument—in their aggregated effect—through which the Will of *God* can express itself; they are necessarily responsive to the stimulating and energizing results of that impact, and this will evoke results suited to the type of mind affected. Response will be compatible with the quality and the intention of those minds. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, pages 446-447)

The Shamballa Force

Underlying Relationships

Each divine aspect has three subsidiary aspects, and in our planet and on the cosmic physical plane the lowest aspect of love (that which we call the Will-to-

Good) is revealed. For humanity, struggling upon this cosmic physical plane, we subdivide unconsciously this will-to-good into three aspects; these we are only today beginning to grasp as existent possibilities.

The lowest aspect we call goodwill. little realizing the attitude to the universal goal which it sets; the second aspect we vaguely call love and hope to demonstrate that we do demonstrate love through our affiliation with the Hierarchy; the highest we call the will-to-good and leave it undefined because it is in no way possible, even for initiates of the fifth initiation, truly to comprehend what is the nature and purpose of the will-to-good which conditions divine activity. (*The Rays and the Initiations*, by Alice A. Bailey page 536)

It is obviously not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating *Avatar* and His relationship to the *Lord of the World*, our planetary Logos.
2. The Lords of Liberation, focused in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at Shamballa and the planetary Hierarchy.
4. The Buddha and His Arhats as They unitedly cooperate with the *Christ* and His disciples, the Masters of the Wisdom.
5. The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.
6. The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole. (*The Rays and the Initiations*, by Alice A. Bailey page 13)

As regards the Hierarchy itself, speaking esoterically and technically, its Members (many of Them) are "being abstracted from the middle point of holiness and absorbed into the *Council of the Lord*." In other words, They are passing onward into higher work and are becoming custodians of the energy of the divine will and not simply the custodians of the energy of love.

They will work henceforth as power units, and not just as units of light. Their work becomes dynamic instead of being attractive and magnetic, and is concerned with the life aspect and not just with the soul or consciousness aspect. (*The Rays and the Initiations*, by Alice A. Bailey page 15-16)

The Power of the Will of Unique (God)

The energy of Shamballa is... the demonstration of the will of *God* in new and potent livingness. (*The Destiny of the Nations*, by Alice A. Bailey, page 17)

This energy lies behind the world crisis of the moment . . . It is the Will of *God* to produce certain radical and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living. It is this force, in conjunction with second ray force, which will bring about that tremendous crisis, the initiation of the race into the Mystery of the Ages. (*The Destiny of the Nations*, by Alice A. Bailey, page 13)

This energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the "Shamballa Force," and it is that which holds all things together in life. It is, in reality, life itself. This life force or divine will (implementing divine intention) is that by means of which Sanat Kumara arrives at His goal. On a tiny scale, it is the use of one of the lowest aspects of the will (*human self-will*) which enables a man to carry out his plans and attain his fixed purpose—if he has one. Where the will is lacking, the plan dies out and the purpose is not achieved.

Even in relation to self-will, it is veritably the "life of the project." The moment Sanat Kumara has attained His planetary purpose, He will withdraw this potent energy, and (in this withdrawing) destruction will set in. This Shamballa force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity. (*The Rays and the Initiations*, by Alice A. Bailey, page 715)

The most powerful force is that pouring into the world from Shamballa, the planetary centre where the Will of *God* is known. Only twice in our planetary history has this *Shamballa energy* made its presence felt directly: the first time,

when the great human crisis occurred at the individualization of man in ancient Lemuria; the second time, in Atlantean days in the great struggle between the Lords of Light and the Lords of Material Form, also called the *Dark Forces*.

Today, this force streams out from the Holy Centre; it embodies the Will aspect of the present world crisis and its two subsidiary effects or qualities are:

- a. The destruction of that which is undesirable and hindering in the present world forms (in government, religion and society).
- b. The synthesizing force which binds together that which has hitherto been separated.

The *Shamballa force* is so new and so unrecognized that it is hard for humanity to know it for what it is—the demonstration of the beneficent Will of *God* in new and potent livingness. (*The Externalisation of the Hierarchy*, pages 71-72)

The energy of the first divine aspect (that of will or power) now being applied with the most scrupulous care by Shamballa. This energy of the will is—as you have been taught—the potency of the life in all beings; it has in the past only been permitted to make contact with "the substance of humanity" via the Hierarchy. Lately, direct impact has been permitted experimentally and of this the world war (1914-1945) was the first evidence, clarifying issues, presenting opportunity, purifying human thinking and destroying the old and worn-out civilization.

It is an exceedingly dangerous energy and cannot be applied in fuller measure until the race of men has learned to respond more adequately to the energy of the second aspect of love-wisdom, and therefore to the rule of the Kingdom of *God*. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, page 658)

Release of the Shamballa Force

H.P.B. (*one of the first working disciples to go forth on the externalization impulse and with first ray energy driving him*) gave the background of the Plan, under impression from me; the more detailed structure and the sweep of the hierarchical intention have been given by me in the books which A.A.B. has introduced under her own name to the public (*in so doing acting under my instructions*). For the first time in human history, the purpose of past events—historical and psychological—can be clearly noted as the foundation for all present happenings, thus bringing the mysterious Law of Karma in an easy manner to public attention.

The present can also be seen, indicating the way of the future and revealing clearly the Will-to-Good which is animating the entire evolutionary process—a process in which humanity (*again for the first time*) is intelligently participating and cooperating. It is this cooperative participation, even if unconsciously rendered, which has made it possible for the Hierarchy to grasp the opportunity to bring to an end the long silence which has persisted since Atlantean days; the Masters can now begin to undertake to renew an ancient "sharing of the secrets," and to prepare humanity for a civilization which will be distinguished by a constant intellectual perception of truth, and which will cooperate with the externalized Ashrams in the various parts of the world.

The internal consolidation is now being somewhat loosened, if I may use such an inadequate expression, and a majority of the Members of the Hierarchy are withdrawing Their close attention from reception of impression from Shamballa and are now orienting Themselves—in an entirely new and directed manner—to the fourth kingdom in nature. At the same time, a very powerful minority of Masters are entering into a much closer association with the Council of Sanat Kumara. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, page 685)

An intensive training process, therefore, is being carried out in every ashram and along identical lines, resulting in the "isolation," occultly understood, of certain Masters and initiates.

They have been thus isolated in order that They may work more readily and easily with Shamballa; They can thus form a dynamic and galvanic storehouse of energy (*the energy of the divine Will*) and thus make it available for the use of the other Members of the Hierarchy, as They stand in "isolated unity" upon the highways of Earth, and thus are "in the world and yet not of the world".

The learning of this lesson calls into activity the sacrificial will of both the hierarchical groups; this remains the binding cord between Them and that aspect of the antahkarana along which energy can flow in a new and electric fashion from Shamballa, via the hierarchical minority referred to above, and into the large group of Masters and initiates and disciples to whom is committed the task of consolidation.

All this constitutes—for the Members of the Hierarchy—a definite process of testing out and of trial, prior to and preparatory to some of the higher initiations. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, page 687/688)

The dynamic impression which emanates from Shamballa reaches forth in great cycles and cyclic waves; these are impulsed from extra-planetary sources, as demanded or invoked by the *Lord of the World and His Associates*; they

emanate in response to the "acclaimed will" of Sanat Kumara in the Council Chamber. (*Telepathy and the Etheric Vehicle*, by Alice A. Bailey page 81)

The energy flowing through the Hierarchy at this time—the energy of love—is seeking to blend with that which is flowing out of Shamballa and is needed in order to make the desired application of it. The problem of the Hierarchy at this time is to produce a wise and adequate fusion of the Shamballa and the hierarchial energies and thus temper destruction and bring to the fore the spirit of construction, setting in motion the building and rehabilitating forces of the second ray energy.

The *Shamballa energy* prepares the way for the *energy of the Hierarchy*. Thus it has been from the beginning of time, but the cycles of the Hierarchy, though relatively frequent, have not coincided with those of Shamballa, which are rare and infrequent. As time progresses, the impact of the Shamballa force will be more frequent because men will develop the power to stand and withstand it . . .

Now the experiment is being attempted of permitting man to receive it and its impact, free from the mediation of the Hierarchy. It may prove a premature and abortive effort but the issues are not yet determined and the *Lord of Shamballa*, with His assistants and with the aid of the watching Members of the Hierarchy, are not discouraged over the initial results.

Humanity is responding unexpectedly well... The new forms are, however, being built and the Shamballa potencies, plus hierarchical guidance, are working towards ends which are definitely planned and which are working out favorably. (*The Destiny of the Nations*, pages 18-19)

You have been told that this force has—during this century—made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy.

This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love.

Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the

forming of the United Nations. (*The Rays and the Initiations*, by Alice A. Bailey page 716)

Cooperation with the Shamballa Force

Two thousand years have gone since Gethsemane and since *Christ* made His initial contact with the Shamballa force, and by this means and on behalf of humanity established a relationship which even after two thousand years is but a thin, frail line of connecting energy.

This Shamballa force is nevertheless available for right usage, but the power to express it lies in its understanding (*as far as may be possible at this midway point in human evolution*), and in its group use. It is a unifying, synthetic force, but can be used as a regimenting, standardizing force. May I repeat those two key words to the use of this Shamballa energy: *Group Use and Understanding*.

Mankind has had much difficulty in comprehending the significance of Love. If that is so, the problem in relation to the Will will naturally be still more difficult. For the vast majority of men, true love is still only a theory. Love (as we usually interpret it) works out as kindness, but it is kindness to the form side of life, to the personalities of those around us, and fulfils itself usually in a desire to carry out our obligations and not to obstruct in any way those activities and relationships which tend to the well-being of our fellowmen.

It expresses itself in a desire to end abuses and to bring about happier, material world conditions; it shows itself in mother love, in love among friends, but seldom as yet in love among groups and nations. It is the theme of the Christian teaching, just as Will, divinely expressed, will be the theme of the coming world religion, and has been the impulse lying behind much of the good work done in the fields of philanthropy and human welfare, but factually, true love has never yet been expressed—except by the *Christ*.

You might ask why, if this is so, do you emphasize this highest aspect? Why not wait until we know more about Love and how to manifest it in our environment? Because, in its true expression, the Will today is needed as a propelling, expulsive force, and also as a clarifying, purifying agent. (*Esoteric Astrology*, by Alice A. Bailey, pages 581-582)

Three emerging aspects of the Shamballa life, quality and energy:

- The Will which conditions the life aspect.
- The Will which brings fulfilment of right human relations.
- The Will which finally conquers death.

These three aspects are all related to the three divine expressions of spirit, soul and body, of life, consciousness and form, of life, quality and appearance. This phase of *Christ's* life expression has never been properly studied, yet even a little grasp and understanding of it would aid humanity to drive evil (*individual, group and planetary*) back to the place from whence it came and would aid in the release of humanity from the terror which is today stalking abroad, defying *God* and man.

The *Shamballa energy* is, therefore, that which is related to the livingness (*through consciousness and form*) of humanity; we need not consider its relation to the rest of the manifested world; it concerns the establishing of right human relations and is that condition of being which eventually negates the power of death. It is, therefore, incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form upwards; Will works downwards into form, bending form consciously to divine purpose.

The one is invocative and the other is evocative. Desire, when massed and focused, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilizing, clarifying, and—among other things—finally destroying. It is much more than this, but this is all that man can grasp at this time and all for which he has, as yet, the mechanism of comprehension.

It is this will—aroused by invocation—which must be focused in the light of the soul, and dedicated to the purposes of light and for the purpose of establishing right human relations which must be used (in love) to destroy all that is hindering the free flow of human life and that is bringing death (spiritual and real) to humanity. This Will must be invoked and evoked. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, pages 583/584)

There is only one way in which focused evil will, with its responsiveness to the *Shamballa force*, can be overcome and that is by the opposition of an equally focused spiritual will, displayed by responsive men and women of goodwill who can train themselves to be sensitive to this type of new incoming energy and can learn how to invoke and evoke it.

You can consequently see why there was more than the casual use of a current word in my mind when the terms of goodwill and of the will-to-good were discussed. All the time, I had in my thoughts not just kindness and good intention, but the focused will-to-good which can and must evoke the *Shamballa energy* and use it for the arresting of the forces of evil.

This, I realize, is a relatively new idea to many of you; to others of you it will mean little or nothing; others again may have faint glimmerings of this new approach to *God* and service which—again I say—can and must remake, rebuild, and rehabilitate the world. I would like here to point out that the will aspect can be contacted only from the mental plane and only those, therefore, who are working with and through the mind can begin to appropriate this energy. Those who seek to evoke the Shamballa force are approaching close to the energy of fire.

Fire is the symbol and the quality of the mental plane. Fire is an aspect of the divine nature. Fire was an outstanding aspect of the war. Fire is produced by physical means and the aid of the mineral kingdom and this was the great menacing and chosen means of destruction in this war. This is a fulfilment of the ancient prophecy that the *attempt to destroy the Aryan race will be by means of fire*, just as ancient Atlantis was destroyed by water. But, fiery goodwill and the conscious focused use of the Shamballa force can counter fire by fire and this must be done.

I cannot give you more upon this subject until you have given time to its consideration and have sought to understand the use of the will, its nature, purpose and its relation to what you understand by the human will. You must ponder upon how it should be employed and in what manner aspirants and disciples who are mentally polarized can focus that will and safely shoulder the responsibility for its wise use. Later when you know more about it, I can give you further knowledge upon the matter.

I would however like to make one practical suggestion. Might there not be organized a group who would take this subject as the theme of their meditation and who would try to fit themselves by—right understanding—to contact and use the Shamballa energy? Would it not be possible gradually to elaborate this theme of the revelation of the divine will so that the general subject may be ready for presentation to the thinking public when peace truly comes?

There is much to be considered in this connection. There is the demonstration of the three aspects of the will as enumerated above; there is the preparation of the individual for the expression of this energy; there is a mature consideration to be given to the relation of the Hierarchy to Shamballa, carried forward as the Masters attempt to work out divine purpose and to be the distributing Agents of the will energy.

There is the effort to be made to comprehend somewhat the nature of the direct impact of the first aspect upon the human consciousness, apart from the

hierarchical centre altogether—an impact made without any of the absorbing and stepping-down process to which the Hierarchy subjects it. I have referred to this direct contact elsewhere; it can be more direct and complete when there is greater safety brought about by a more understanding human approach. (*The Externalisation of the Hierarchy*, by Alice A. Bailey, pages 586/588)

Quality and Effect of the Shamballa Force

Three great energies are focused in Shamballa, the seat of fire:

1. The Energy of Purification:

This is the power, innate in the manifested universe, which gradually and steadily adapts the substance aspect to the spiritual by a process which we call purification, where humanity is concerned. It involves the elimination of all that hinders the nature of divinity from full expression .

2. The Energy of Destruction:

This is a destruction which removes the forms which are imprisoning the inner spiritual life, and hiding the inner soul light. This energy is therefore one of the major aspects of the purificatory nature of the divine Life . . . Two things must be borne in mind in connection with the destroyer aspect of Deity and with those responsible for its appearance:

- a. The destructive activity is set in motion through the will of Those Who constitute the Council at Shamballa and Who are instrumental in bringing the forms in all the subhuman kingdoms into line with the evolving purpose. Under cyclic law, this destructive energy comes into play and destroys the forms of life which prevent divine expression.
- b. It is also brought into activity through the determinations of humanity itself which—under *the Law of Karma*—makes man the master of his own destiny, leading him to initiate those causes which are responsible for the cyclic events and consequences in human affairs.

There is naturally a close connection between the first *Ray of Will or Power*, the energies concentrated at Shamballa and the *Law of Karma*, particularly in its planetary potency and in relation to advanced humanity... Two factors have, subjectively and spiritually, precipitated this world crisis: The growth and development of the human family and

(as you have been told) the inflow of the Shamballa force at this particular time, both as a result of Karmic law and the planned decision of the Great Council.

3. The Energy of Organization:

This is the energy which set in motion the activity of the great Ray Lives and started the motivation and impulse of that which produced manifestation. Thus were the seven ray qualities brought into expression. The relation of spirit and matter produced this ordered process which again, cyclically and under law, creates the manifested world as a field for soul development and as an area wherein divine purpose is wrought out through the medium of the plan . . .

It is these three energies which have precipitated the world crisis, and it is helpful for us to recognize the factual nature of the Shamballa forces as they play upon our planetary life and work out human destiny. (*The Rays and the Initiations*, by Alice A. Bailey, pages 84/86)

Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and of solar crisis (*for that is what it is, even when producing a planetary crisis*) appears in time and space, light also immediately appears and of such intensity that only those who know the light of the soul, and who can bear the hierarchical light can be trained to enter into and form part of the light of Shamballa and walk in those "radiant halls where move the Lights which carry out the Will of God."

To carry the concept a little nearer home: only when the will of the personality and the will of the soul come together—evoked by love—does the light of the soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of souls meet and blend in the "upper brackets" (*if I may use such a modern business phrase*) can the radiant light of Life dominate the blended lights of Humanity and of the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of Shamballa which is bringing the universal revelation of evil, a radiance which is now producing the world unrest and which has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and of world rebuilding which are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (*cosmic evil or the source of planetary evil*) is much closer to Shamballa than it is to Humanity. The Great Lives there move entirely free from glamour; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter, and not with the many forms which the fusion of these two brings into being. The domination of spirit (and its reflection, soul) by matter is what constitutes evil and this is true whether the statement is applied to the development of the individual or of the group.

The "Lights which carry out the will of *God*" move free from the spell of evil. The Light in which They move safeguards Them, and Their Own innate and inherent radiance repels evil. But They "move alongside the evil to which all lesser forms are prone"; They are part of a great observing Group which "moves forward in time and space"; its members watch the great war and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, whilst the Forces of Evil are inherent in substance itself—of which all the many forms of life are constructed.

At this time, the work of the *Great Council at Shamballa*, working until now through the Hierarchy, is with the life within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of premature direct contact with humanity, and of consequent overstimulation, are great. One of the causes of the present cataclysm is the fact that humanity was deemed capable of taking and receiving a "touch from Shamballa," without stepping it down via the Hierarchy, as has hitherto been the custom.

The determination to apply this touch (which is in the nature of a great experiment) was made in 1825, when the Great Council had its usual centennial meeting. The results you know; they are working out before your eyes. The industrial movement began to take shape one hundred years ago and received a great impetus from this touch. The evil in nations aggression, greed, intolerance and hate was aroused as never before, and two world wars occurred, one of which is still raging.

Paralleling this was an uprising of good, again in response to the divine "touch," resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life. All has been speeded up and little such growth was seen on a worldwide scale prior to 1825. The knowledge of the Hierarchy is also spreading over the earth; the facts anent discipleship and initiation are

becoming common property; humanity has consequently moved onward into a greater measure of light.

Good and evil stand out in clearer focus; light and dark are in a more brilliant juxtaposition; issues of right and wrong are appearing with cleared definition, and humanity as a whole sees the great problems of righteousness and love, of sin and separateness upon a worldwide scale. (*The Rays and the Initiations*, by Alice A. Bailey, pages 143/146)

Outline of Meditation

I. Alignment

Through:

1. Relaxation – physical, emotional and mental.
2. Aspiration.
3. Mental concentration.
4. Linking with all those doing this Meditation all overb the world.

II. Dedication

“I dedicate myself, with all men and women of goodwill, to the building of a better and more spiritual era.”

III. Meditation on Recognition of Reality through dispelling Glamour

a. *Stage of Recognition*

Raise the focus to the mental plane and, *keeping the attention there*, turn the searchlight of the mind upon the glamour selected, seeing it clearly in this light and reflecting on the work to be done. (Do not let any emotional reaction interpose itself.)

b. *Stage of Direction*

Realise that it is through the higher light, the light of the Higher Self or Soul, that the personality life can be illumined. *Identify* with this light and *direct* it, with the aid of creative imagination, upon the glamour under consideration, visualising the light encompassing it, penetrating it and dissipating it.

c. Creative Stage

Now link with the Law of Right Human Relations; deliberately and creatively bring its reality into the thoughtform being held. Affirm, by an act of the will, that it can manifest, can triumph, and radiate it in all directions along lines of visualised light.

IV. Invocation

Repeat the Great Invocation, seeing the light, the love, and the will of God streaming in to disperse world glamour and establish a spiritual New Age.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

Chapter II

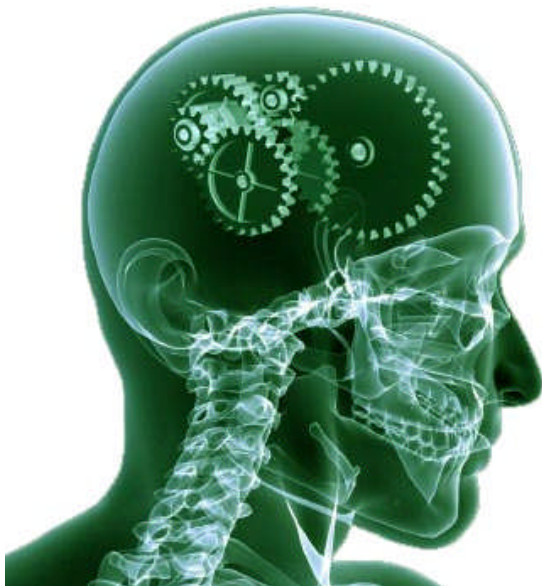
Part I

The Reality of Creativity

(Recognition of Reality)

“Selfless love is much more fundamental than any kind of thinking or believing. It is the root and basis of who you are at the most fundamental level. This means that anything other than love as an expression of your being is artificial and unnatural and is a result of not knowing who you are.”

The Unconscious Mind



What is the unconscious mind? The unconscious mind is not a thing in itself; instead, it is simply the psychological processes (*and the archetypal-field elements*) of which we are not aware at any moment. The *conscious* mind is like a spotlight, illuminating something which we are pondering; by default, the *unconscious* mind is everything which is not in that spotlight. The "unconscious mind" is the same as the "subconscious mind"; the first term ("unconscious mind") is preferred by psychotherapists, while

the second term ("subconscious mind") is preferred by writers of popular psychology.

The unconscious mind is involved in the normal running of the body both in health and disease, such as healing wounds. If we cut ourselves, we do not know how to heal the wound or to prevent infections and diseases entering the body, but 'the body' knows how to do this. Small injuries are healed naturally and with little bother, but if a wound does not heal, it may be that it cannot be made to do so. This process of healing can be thought of as another aspect of the unconscious mind.

For a long time, perhaps many centuries, the mainstream Western world believed that thinking could not affect the body and illness. The reason was that there were no known links between the central nervous system and the immune

system. However, in recent years more careful anatomical studies have shown that there is a close and intimate connection between the central nervous system and the immune system. In the last thirty years a new science of *neuroimmunology* has developed, studying the relationship between the brain, immune system and emotions and thinking.

These processes are not conscious, but are to some degree under conscious control, or can be mediated through thinking and through behaviour. This has led various mainstream practitioners to assert that by changing our thinking and our habitual affective responses, we can change our health, and we can change even relationships, and the world through positive, selfless thinking.

We can, therefore, consider another role to the unconscious mind, perhaps by suggesting a “body mind” that is concerned with normal body functions and with handling illness. This can be thought of as a mind because it is influenced by thinking, emotion and behaviour. This is not a new idea because, for example, “qi gong” is a form of treatment that claims to affect the immune system, laughter has long been considered a way to improve not only well being, but also general health. And certain psychological techniques (*such as psychotherapy*) are known to affect the body's capacity to fight or recover from disease.

The automated processes and habitual behaviour patterns that run the body are the result of genetically installed or learned behaviours. They are of course vital unconscious functions that take up much of the brain's processing power. Freud calls this part of the mind the 'structural unconscious.' Some aspects of this structure are inaccessible to conscious change but others may be accessed with extreme concentration (*such as the Buddhist monks who learn to raise their body temperature when exposed to freezing conditions*) or with the help of biofeedback techniques. Learned habits such as ways of sitting or walking, or riding a bicycle, may be adjusted by the extensive conscious practice of new methods, overlearning the behaviour until it has been permanently installed.

From another tradition, the Kahuna, the unconscious mind or low self is viewed as a communicator between the conscious mind and the super conscious or higher self. In this example, the unconscious mind is not viewed as any sort of devil but as an important mechanism to be used wisely.

It seems then, from our enquiry, that in ancient times these invisible, non-conscious influences were thought of as gods, angels or demons, but today we are more likely to think of these unconscious processes -- that produce human needs and drives, that create human woes, that stimulate the ideas that produce new art and science, and that affect our health -- as part of the unconscious mind.

The unconscious is also perceived as including our spiritual nature, the Superconscious, which may at times of clarity and insight meld into consciousness. Within the system of Mind Development, this expansion of our spiritual awareness is taught and facilitated by “*Exploring Your Highest Spiritual Potential*”.

Instead of blaming a god or demon for our misfortunes and similarly for our acts of brilliance and good fortune, we are now more likely to accept that these are the result of our inner nature, for which we need to take responsibility.

The Influence of the Conscious Mind on the Unconscious Mind

1. The conscious mind influences the unconscious mind. As we create thoughts and imagery and energy tones, this material is registered in the corresponding archetypal fields; when our attention moves to other subjects (*i.e., when the conscious mind's "spotlight" shifts*), we say that the material is now in the unconscious mind. Thus, we are continually generating the material which will constitute the unconscious mind.
2. The unconscious mind influences the conscious mind. While the material is in the unconscious (*i.e., when the conscious mind's "spotlight" is focused on something else*), that material affects us in various ways:
 - a. It affects us via the dynamic which is explained in the chapters regarding archetypal fields, archetypal field-work, and karma. Whenever we encounter an archetype, we leave a permanent record of the thoughts, images, energy tones, and actions which we created during that encounter. The record remains in what I call the "archetypal field" or "a-field." When we encounter that archetype again, we tend to "default" to the elements which have lingered in the a-field from previous encounters. Because this "default" is generally an act of habit and unconsciousness, we can say that it is the unconscious mind which is affecting us.
 - b. It offers new possibilities for the conscious mind. When the conscious mind becomes barren in its habits and ruts, the material of the unconscious mind provides new energy, perspectives, options, and creative inspiration. Indeed, the unconscious mind offers a well-spring of useful material. However, it also contains material which can be very disturbing. When we explore the unconscious mind, we will surely discover both the pleasant and the unpleasant -- and we do need to be careful, because the material can disturb our narrow definition of "who we are," our familiar habits of behaviour, our plans, and our sense of morality and aesthetics and rationality and protocol.

Exploring Your Highest Spiritual Potential

The system is through self-discovery that will help you move from where you are in your life right now, into realms of awareness and power that you may never have dreamed to be possible for yourself.

Have you ever considered (*perhaps somehow sensed*) that who you are and what you are capable of must be more than your everyday life seems to suggest? Look at how most of us live - we endure our jobs, raise our families, handle life's challenges the best we can, and seek out whatever pleasures we can in the time remaining. Very few people seem to have a real certainty or direction to their lives.

The world is full of people who want to tell you what to believe and how to live. Experts in many fields, from politics to psychology and to religion, are more than willing to step forward with a prescribed set of rules for you to follow. Yet, many of them are clearly as confused as the rest of humanity! Now, there is a way that you can find the answers for yourself using effective mental exercises and procedures.

Techniques for exploring the unconscious mind

1. **Archetypal field-work.** Our unconscious mind is filled with the thoughts, images, energy tones, and behavioural habits which we created at an earlier time. With archetypal field-work, we intentionally create particular elements which will be productive when they are passed into the unconscious mind; there, those elements will serve as "defaults" which will be triggered when we re-enter those archetypal situations and we respond automatically rather than intuitively.
 - a. Self-talk. For example: "I enjoy exploring my mind." "I like to know about the various parts of myself." "I accept myself."
 - b. Directed imagination. We can create a dream-like "guided meditation" in which we explore a previously unknown part of ourselves, which we could represent as a forest or a cave.
 - c. Energy toning. We can cultivate the energy tones of curiosity (to explore new parts of ourselves), courage (to look at parts of us which are unknown), affection (toward the parts of us which we have rejected in prior experiences), and so on and forth.
 - d. The "as if" principle. We can use the "as if" principle to act out the new parts of us which we have discovered in our unconscious mind; for example, if we discover self-love, we then act "as if" we love ourselves. The "acting as if" helps to reinforce the newly realized part of us.

2. **Intuition.**

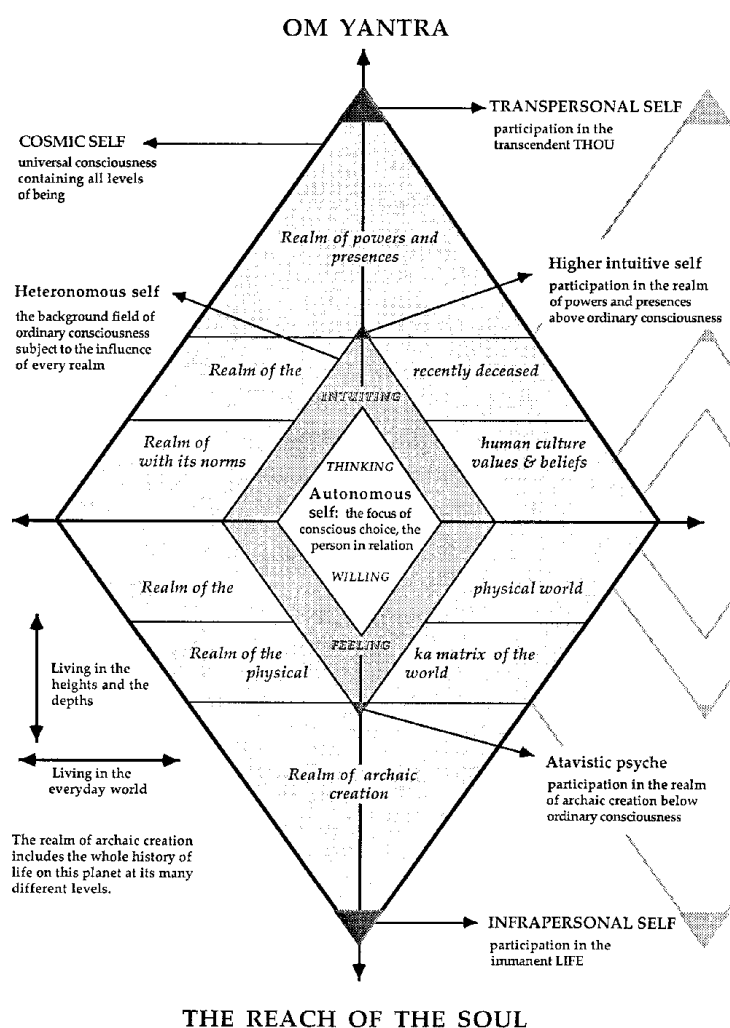
- a. Intuition can guide us in our exploration of the unconscious mind. For example, intuition can give us a positive perspective on elements which we have previously repressed; thus, we recognize their useful qualities, and we bring them out of repression and we start to employ them.
- b. In our daily life (*and in our archetypal field-work*), intuition can guide us to create the particular elements which will serve us productively after they pass into the unconscious mind (where they will affect all subsequent encounters with these archetypes).
3. Self-acceptance. Some elements in the unconscious mind are there because we have *repressed* them; we have refused to look at them. As we develop self-acceptance, we are free to "shine the spotlight" (*i.e., view with the conscious mind*) upon everything which is in the unconscious mind without shame, rejection, fear, or other unpleasant reactions which would cause us to avoid (*i.e., repress*) the material.
4. Shadow-work. The shadow is not the same as the unconscious mind: the shadow is the traits which we do not claim as a part of our ego at any moment; we can be *conscious* of those shadow traits while choosing not to use them in our ego; for example, we can be aware of our anger while choosing not to express that anger. However, some traits are in both the shadow and the unconscious mind; *i.e.*, they are not being expressed in the ego *and* they are not known to us; so, when we examine our shadow, we discover many elements of the unconscious mind.
5. Dreams. In dreams, we see many elements from the unconscious mind, in symbolic forms.

Another important fact is that owing to the close interrelation between human beings and the influences they exert on each other and also the common "psychic atmosphere" in which they are merged, there is not only the individual unconscious but also a collective unconscious. This, too, can be described broadly speaking as being of two types:

1. The archaic and atavistic unconscious.
2. The higher unconscious or Superconscious.

The first is conditioned by the race consciousness, the race experiences and the archaic images – in other words, by the experience of the race. This has much more influence than we realise; there are the group unconscious, the national unconscious, the race unconscious. All these are sources of glamour.

The second, the *higher* collective unconscious, is not really collective in the same sense; it is the higher realms which we call in a loose way the spiritual levels. These are *super*-personal, or transpersonal, and enter and influence the individual Superconscious and through it the conscious personality.



This shows how complex is the nature of the unconscious, and how varied and complicated is the interplay between the conscious personality and the rest of the unconscious which makes up our individuality and our common humanity. This is the general framework, and in this frame of reference the explanation of many of our glammers can be found.

The OM YANTRA Diagram

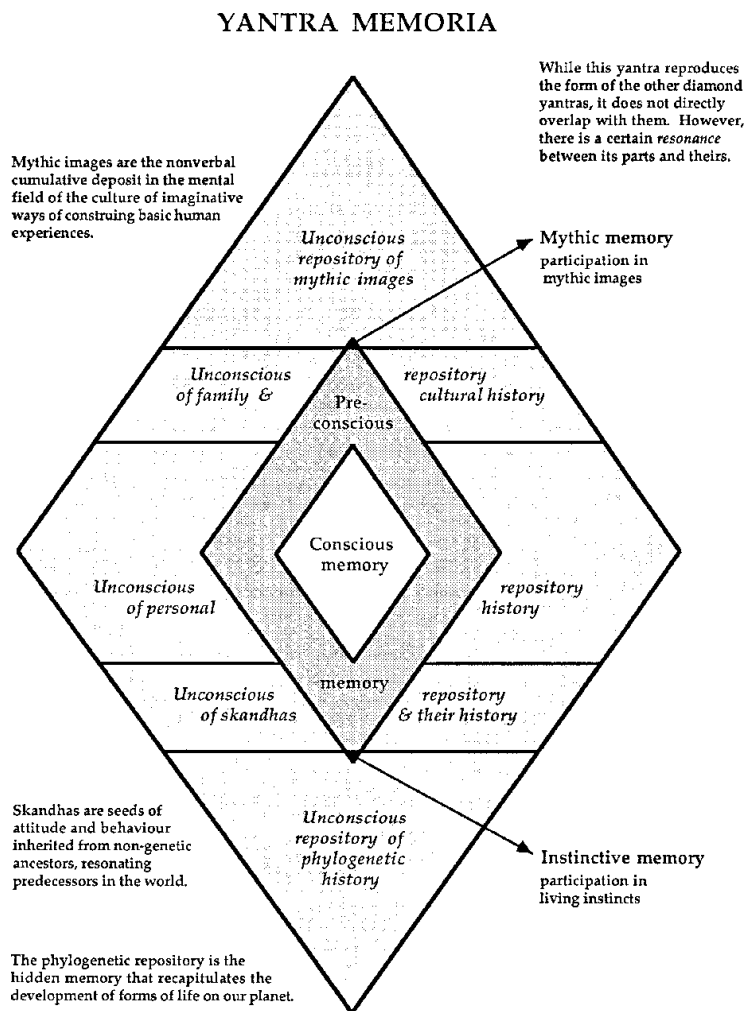
In oriental tradition, a yantra is a mystical diagram that gives one visual access to enhanced states of consciousness. The yantras at the left is less ambitious: it seeks to give visual and graphic coherence to a comprehensive account of the

“Higher Self” (Soul), in a way that will engage the mind with a conceptual form beyond words. The “yantras” do contain many words, to explain to the viewer what the various parts of each diagram represent. But when that is all understood, the graphic forms themselves have something to say, by virtue of their shapes, outside the domain of language.

The Transpersonal Self

Where it becomes the transpersonal self, the consciousness of the cosmic self disengages from all name and form, all particular created content on every level, to open to the divine transcendence, the Unmanifest beyond creation.

By definition, the Unmanifest cannot in its own nature have any determinate mode of being. The first emanation from the Undifferentiated beyond, the first revelation of being within the realms of form, is a transcendent “Thou”, a supra-person, the “fons et origo” of each created person.



This transpersonal outpouring at the dawn of all explicit being is ineffable, numinous, resplendent, offering exalted intimacy.

The human being within the “Higher Self” (Soul) can reach up to meet this divine, transcendent “Thou”. The encounter is one of adoration and ecstatic union, in which the soul meets the beatific origin of its own most hallowed prize - its potential personhood.

And it is the person, the expression of the “Higher Self” (Soul) as an active, autonomous being, that is supremely nourished and sustained by this encounter. For persons can thus replenish their independence in the paradox of absolute surrender. Bathed in

THE ATAVISTIC PSYCHE
buried in the realm of archaic creation

the well-spring of their natures, they can go forth in new acts of liberty.

The Poles of Spiritual or Religious Experience

In such a model of the “Higher Self (Soul), the conscious, awakened, autonomous person is spanned between two practical spiritual or religious possibilities. One is to encounter the transcendent “Thou”, immaculate and unconditioned, beyond all manifestation.

The other is to respond to the immanent Source - moving imperfectly and conditionally - within the immediate humus of the ordinary mind. I have elsewhere (in my *Confessions of a Janus-Brain*, 1987), called these two poles Logos and Eros, respectively.

In each case an act of opening is required. And such opening is the choice of an autonomous being. Now the autonomy may be transformed and transfigured by the act of opening. It can never be, and never is, I hold, annihilated. The idea that personal identity can be eliminated - as distinct from exalted - is an error due to bias in favour of the transcendent pole. Such bias, in the process of suppressing the impulses of divine immanence within everyday awareness, leads to extreme doctrines of self-abnegation. The transcendent divine is all, the identity and autonomy of the person is as nothing.

According to the doctrine here put forward, human autonomy flourishes well between periodic exaltation by the perfections of the transcendent "Thou" on the one hand, and creative response to the imperfections of the immanent Source on the other. The person makes their own choices, and these from time to time include making way for transpersonal encounter, and being open to deep promptings within the midst of life. In this manner they become self-transfiguring, a process I shall discuss in more detail later on.

It is all a matter of balance. Too much exclusive autonomy - with no openness to either divine transcendence or immanence - leads to the closure and separateness of egotism. Too much surrender to transcendence leads to a false negation of personal identity, and to the hypnotically potent neurosis of permanent ecstasy. Too much openness to immanence leads to ego-inflation and illusions of godliness.

The autonomy of the person spans the psychic space between the down-hierarchy of transcendent Logos and the up-hierarchy of immanent Eros. This kind of balanced span is one that makes the human-divine encounter truly reciprocal, and attuned without detriment to the depths as well as the heights.

And these three - independent choice, encounter with the Beyond, openness to the Within - need, is believed, to be in relations of parity. No one of them is more influential or powerful than any other. Especially is it the case, that the perfect divinity of transcendence is neither more nor less important than the imperfect divinity of immanence: otherwise we get premature and defensive elevation of the soul, with lack of personal development through risk-taking and commitment to social change.

The Technique of Dis-identification

Nine Main Techniques Effective and Limited

They are:

1. Dis-identification
2. Right Proportions
3. Cultivation of the Opposites
4. The “As if” Technique
5. Desensitisation
6. Transmutation
7. Indifference
8. Light
9. The Practice of the Presence

One of the aspects of working on and in the context of personal evolution is that I am constantly in evolution in both senses of the word– “in it”, as in exploring the context and in the process of my own personal evolution as well–because you see, it is never over. Our evolution, which is really about allowing the greatest depths of ourselves to unfold and manifest in the world, is never over–because our depths are infinite. If who we are is a manifestation of the divine–an outpouring of Spirit, and the Kingdom of God is Within (and I believe it is, certainly not without is this kingdom) than there is no end to uncovering, clearing, and allowing that beauty to unfold in the world.

Dis-identification is now an important research area in organization studies investigating, for example, how employees subjectively distance themselves from managerial domination by constructing identities considered more ‘authentic’. But, how should we understand situations where actors become aware that their putative “real” selves are paradoxically unreal and foreign? We draw inspiration from the concept of *self-alienation* to explain experiences beyond dis-identification, where actors perceive the truth of themselves (who am I?) as alien. An empirical study of a global management consultancy firm demonstrates how a discursive and non-essentialist understanding of self-alienation might usefully capture this experience of identity. There are three causes of self-alienation, today, in contemporary organisations.

The spiritual journey we all go through, is a movement away from over-identification with the body and mind to the rediscovery of our true identity as infinite Being, or living and eternal Soul, and this can be two different movements. The first movement is dis-identification with the body and mind.

Since identification is just a movement of thought, dis-identification is simply a movement away from thought. The “ego” identification that we experience most of the time is the result of repeated thoughts about “I,” “me,” and “mine.” That is all there is to it, but while we are thinking these thoughts the sense of self is contained in them. And since most of our self-referencing thoughts are about our body, our thoughts, our feelings, and our desires, the sense of self is usually contained in the body and mind.

Dis-identification from the thought form of the “ego” can occur whenever there is a deep questioning of the assumption that is present in most of our thoughts that we are the body and the mind. Inquiry using the question, “Who am I?” can naturally weaken the assumption that we are the body and the mind. In fact, any deep questioning of our thoughts and assumptions can loosen our over-identification with thought, since so many of our thoughts are not very true. Experiences of no thought can also weaken this identification because in the absence of thought, is an absence of identification. We all experience this when we get so caught up in what we are doing that we completely “forget ourselves.”

To experience the “Presence, the Kingdom Within”, all we have to do is stop believing in our thoughts and sense our being. It is really that simple, although doing this is not necessarily easy. One of the things that makes experiencing “Presence, the Kingdom Within” challenge is the sense of identity we naturally have. Anytime we add something to the statement “I am,” as in “I am scared” or “I am a bird watcher,” our identity moves into that thought. This is what it means to identify with thought. A thought by itself has little power or significance. But a thought that begins with “I” or “I am” or one that is about me, my possessions, or my experience evokes a sense of identity. It is as if our true nature moves into or tries on the shape and feel of the thought. Dissolving or deconstructing the thoughts that we identify with can free our essential identity from an assumption that it is somehow contained in our body or our mind. Seeing the falseness of those ideas opens the door for our deepest sense of our own existence to move out of the tight confines of our beliefs and ego identifications.

There is nothing you can do to move your own, personal identity, or sense of self, into your true nature. Identity is not something you do; it is what you are. However, the sense of identity follows your awareness, and since you are ultimately everything, it can and will identify with whatever is in your awareness. This is the danger of a teaching that does not point to or convey the existence of true nature. If something is not even talked about or considered, it is much less likely that awareness will notice it and that identity will shift into it. This is why it is important to teach and explore all the qualities of the “Presence, the Kingdom Within” such as joy, peace, and love, so that awareness begins to

touch them and identity eventually shifts to the underlying truth of Being, the “Living and Eternal Soul” you are.

The ultimate freedom is the discovery that it is fine to identify and dis-identify yourself. True freedom demands no limits, not even limits against limitation. Since “Eternal Being, Living Soul” itself is completely free and cannot be harmed, it has been endlessly exploring every possibility of that freedom. This perspective will allow you to hold everything, even the spiritual journey, lightly. The goal is and always has been the journey itself. You and I, are journeying on Earth, our individual and collective pilgrimage. You can be curious about this whole process of identification with the ego, with no self, and with true nature simply for its own sake. It is a rich and mysterious world of perception and reality that we as consciousness inhabit. Why not taste it all? Life is and has always been this endless movement in and out of identification, in and out of forms and formlessness.

The Psychologist Dr. Roberto Assagioli, M.D. – Extract from an Interview

“Psychosynthesis is a method of psychological development and self realization for those who refuse to remain the slave of their own inner phantasms or of external influences, who refuse to submit passively to the play of psychological forces which is going on within them, and who are determined to become the master of their own lives”. – Roberto Assagioli

More about the Dr. Roberto Assagioli, M.D.

About Dr. Roberto Assagioli, M.D.

Roberto Assagioli was and is a great man of wholeness whose work holds a great part in the future of psychology and therapy on our planet. The path of spiritual healing has been labelled the therapy of the future bringing together many hundreds of articles, books, languages, students and people all over our world.

Dr. Assagioli talked of psychosynthesis as essentially an attitude, an inclusive approach to the psyche which began from the premise that whole is. We do not make ourselves whole, in potential we are already whole and this unbroken wholeness within each of us can be recognized.

Rather than trying to untie the knots of our alienation, we could create a new perspective for our identity by shifting our attention away from the habitual patterns of conditioning to the underlying wholeness of who we essentially are. In many ways he was reiterating what spiritual teachers have said over centuries, namely that we are asleep to our true nature and we need to ‘WAKE UP!’

Interview about dis-identification

"So, we may start with that. Meditation in a broad sense. Second, I think what you would like to have is a better relationship with your Transpersonal Self." He interrupted himself to ask, "You understand this language, of course?" To which I nodded "yes." This concern with spiritual language, I was to learn, was an important issue for Roberto. He wanted to be sure that the words we used were precise and did not shock or repel, and that the concepts with which we dealt were scientific.

He continued, "The Self was called the Spiritual Self, but now it is better called the Transpersonal Self; that is a more non-committal, neutral, scientific term And the Transpersonal is included in the higher act of meditation."

I was accustomed to using the exercise for dis-identification as described in his book, and an easy mantra for that was:

I have a body

And I am more than my physical form I have emotions

And I am more than my feeling nature I have an intellect

And I am more than my thinking mind

I am a centre of pure self-awareness, capable of mastering and directing all of my energies - physical, emotional, mental, and spiritual.

But Roberto was describing another way: "There are some techniques which can help with dis-identification. The first and most effective is the realization of infinity, eternity and universality. And that is completely scientific. The universe is practically infinite. The universe has no end and no beginning; perhaps, in millions and millions of years, but that is, for us, practically eternal. And then it is universal because all, everything, acts and reacts on everything. So, if you meditate, or just think, and try to realize this fact of infinity, eternity and universality that will create an atmosphere of peace, of serenity, in which impatience cannot exist." He brought out a book called *The Universe* by Rohr, which was a series of photographs of the stars and galaxies taken by an electronic camera.

In the night-darkened room, with only our globe of the universe lit, both of us sat, eyes lowered, bodies relaxed and comfortable, to meditate, Roberto began, speaking slowly:

"More radiant than the sun. (I comment on that: that means that the spiritual radiance, the radiance of the higher plane is greater than the enormous radiance of the physical sun. Do you realize what that means, more radiant than the sun?)

"Purer than the snow. (That means completely dis-identified with all lower contents. The Self is dis-identified from the purest things we can conceive, like the snow.)

"And subtler than the ether (because a being in that high plane, the vibrations, are thinner and more powerful) is the Self, the spirit within us. (But we are in spirit, and in truth, and so we are from eternity.) I am that Self, that Self am I. (Only realizing the Self, for each of us, is part of the one Universal Self, because at that level there are no separations, no loneliness, no distances.)

"Now you realize better the meaning of this. So let us meditate on it and realize " Very slowly he intoned,

"More Radiant than the sun

Purer than the snow

Subtler than the ether

Is the Self, the Spirit within us. We are that Self

That Self are we. "

Exercise in Dis-identification

I. First we should go rapidly through the stages of recognition and affirmation:

- a. I have a body, but I am not my body. It is an instrument I use in the outer world for experience and action, but it is not *myself*. I am not my body.
- b. I have emotions, but I am not my emotions. They are changing and contradictory forces which I direct and utilise to express myself, but they are not *myself*. I am not my emotions.
- c. I have a mind, but I am not my mind. It is an instrument which I control and use, but it is not *myself*. I am not my mind.
- d. I recognise and affirm that *I am the self*, a centre of pure consciousness. I am a centre of *will*, capable of mastering, directing and using my physical body and all my psychological processes.

II. Now take the glamour selected for the exercise and say:

- a. I recognise the glamour of as being an obstacle to the right expression of my true self, but it is only a passing condition, an emotion playing through me; it is *not* myself. I am *not*
- b. I can therefore look at it detachedly, and analyse and assess it impersonally. (Spend a minute or two doing this and then reaffirm): The glamour of is *not myself*.
- c. Now affirm again: I am a centre of pure identity. I dis-identify myself from the glamour of *I am the self*, which is capable of mastering and using my physical body and all my psychological processes.

III. Finally, endeavour to raise the self-consciousness up towards the Spiritual Self, and affirm:

I am the Soul, the Spiritual Self. This is the Reality in which I take my stand.

This technique is such a fundamental exercise for developing personal integration and true self-awareness that it could well be used as a daily act of “psychological and spiritual hygiene”. It is also a defence which can protect us from the constant stream of influences, inner and outer, which make their impact on us from all sides. Its daily practice is, therefore, strongly recommended, and it will provide, as mentioned earlier, a valuable preliminary to all other techniques for dealing with glamour.

Different glammers as a level of choice

One of the problems of the Buddhist analysis that ego-consciousness is illusory or glamour, and that there is no identifiable soul, person or centre of reference, is that it is difficult to ascribe responsibility to a being that really isn't there. Indeed, feeling responsible would have to be regarded as a way of reinforcing the illusory ego, rather than as a precondition of effective human development.

By contrast, persons as beings with inalienable capacities for self-determination can always, in principle, be held both responsible and accountable. Nevertheless, persons, or at any rate, potential persons, can and do get lost in temporary states of glammers. It is important to consider these, and their relation to individual responsibility.

Glamours among deranged persons

Deranged persons may get very fully lost in glamours or illusions that they have some other identity or identities. This false belief completely occludes their capacity for self-determination. They identify with the energies, forces, powers, entities that throw them into disarray, and unawarely abandon their centre of personal choice. However, this nescience is not absolute or total.

Glamours among compulsive persons

The compulsive person gets stuck in a rather different kind of glamours. They have a reasonable and working sense of their own identity as a being that can make conscious choices. But deep within the psyche, they also identify themselves with restricting, pain-driven beliefs about themselves and their world.

This identification is largely unconscious - a buried, sustained and congealed attitude of mind - but it crops up repetitively as rigid, maladaptive behaviour that every once in a while sabotages the exercise of their autonomy. So in their lives they oscillate between real choice, and the compulsive acting out of hidden emotional pain. They can see they are victims of the compulsion, but do not see the illusory identification they are making deep within it.

Glamours among conventional persons

The conventional person, by contrast, suffers from glamours of an altogether more accessible kind. The main one is the belief that their identity as a person is defined by the prevailing, generally accepted norms, beliefs and values of the society - and its subgroups - to which they belong. More precisely, they will find an unreal sense of self in uncritically identifying with various social roles, such as husband, father, lawyer, citizen, as these are prescribed by the social order of which they are part.

For the person, such an identity is illusory as long as it is unreflectively adopted through imitation, unaware introjection, and a blind need to be accepted. For it is then other-defined, and the behaviour to which it gives rise is other-directed. Yet the person, as child or adult, is still accountable, again at a low level of choice, for this adoption. They are acting with minimal, nose-to-the ground survival awareness, according to the maxim of getting by, by doing as others do.

Creative Glamours

The glamours which beset the creative person are of a different order again. The creative person is being genuinely autonomous in some major area of human endeavour, giving full expression to values and beliefs which they have made their own and to which they are deeply committed. Yet even here, they may and often do get their autonomies and their compulsions mixed up. That is, they think they are being genuinely creative, but in fact are being unpleasantly oppressive. They cannot see when they slide over from one to the other.

Since they are not yet being self-creating, that is, working directly on their autonomy as such, they can get in a blind mess about what is what. This has been the besetting difficulty for many authentic innovators. As persons, they are both wonderful and impossible. They may slither unawares from caring benevolence to subtle interference; from daring novelty to irresponsible folly; from true education to hapless seduction; from honest rigour to intolerant dogmatism; and so on.

The self-created glamours

Supposing a good deal of this kind of work has been done - through group work, personal therapy sessions, co-counselling, conscious work on attitudes and reactions in everyday life, and the founding of small nuclei for a new kind of society. Has the self-creating person who has achieved all this shed all glamours about their personal identity?

They will clearly have shed some major glamour: their sense of identity being relatively free from the bad self-image of the hurt child, from the restrictive role definitions of the oppressive society, and from the limitations that stem from being over-identified with a self-appointed creative role.

But all this work on their autonomy may have set up the most potent, subtle and insidious glamours (*illusions*) of all: that their identity is somehow separate from everything else, from other persons and things, in this world, and in any other world.

Self-transfiguring glamour

The glamours which can beset the self-transfiguring person largely stem from the traditions of interpretation and practice within which aspirants seek awareness of the divine. These religious traditions give meaning to inner states of consciousness; and the aspirant rather unawares takes on board

this meaning, rather than attend to the phenomenology of the states themselves.

There are at least four classic illusions in this area. The first is that God-consciousness means a total loss of personal identity, as in Edwin Arnold's famous simile: "The dewdrop slips into the shining sea". This belief arises in traditions where personal identity is wrongly confused with separate and self-preoccupied ego-consciousness. Their doctrines state that if you get rid of this, there is only God-consciousness left.

Part II

The Principle of Goodwill and Glamour

Your communications in this world should create favourable impressions and promote goodwill as well as accomplish specific objectives. Choosing appropriate words and developing and organizing coherent messages are vital to effective communications. Equally important, however, is the keeping of a positive tone.

To establish and maintain goodwill, you must concentrate on creating a positive tone. A positive tone is established by projecting a "you attitude," showing sincere interest in the other, and focusing on positive ideas. Avoid using any destroyers of the "you attitude" and positive tone. You build and maintain goodwill by promoting a selfless service attitude.

Criticism is one of the most insidious of the glammers which goodwill can eradicate because it is a double-edged glamour, that is, it affects both its originator and its object.

Goodwill endorses five main principles:

HONESTY: To be truthful in all our endeavours, to be honest and forthright with one another, referral sources, and community citizens.

RESPECT: To treat one another with dignity and fairness, appreciating the diversity of the life and work force and the uniqueness of each human being.

TRUST: To build mutual confidence through group work and open, and "openness".

RESPONSIBILITY: To speak up without fear of retribution, when necessary for the well-fare of humanity according to the Divine Plan.

CITIZENSHIP: To obey the laws of the land, work to make our communities more productive, and act with pride and confidence as a representative of the Principle of Goodwill.

Summary

I. Glamours counteracted by Goodwill

1. Criticism
2. Intolerance
3. Aggressiveness
4. Hostility
5. Rivalry
6. Lack of understanding
7. Irritation
8. Jealousy
9. Resentment
10. Acrimony
11. Unsociableness
12. Lack of sympathy

After deciding which of these glamours present our most serious problem, it will be helpful to use the Technique of *Dis-identification* with each of them in turn. The exercise – with the glamour concerned made the central subject – should be done each day if possible. We can also bring to bear the *Technique of Right Proportions*, seeing the larger picture of the situation which evokes glamour and the attitudes which would be more appropriate and in truer perspective than the reaction or glamour which usually arises in us.

II. Points of reflection

1. Is my reaction to people in general kindly or critical? Do I readily see the good in them more than their weaknesses and errors, or vice versa?

2. Is my interest immediately evoked by hearing of someone's wrong action or temporary failure, and do I discuss this or lock it up in my heart with love and compassion?
3. Do I achieve more through the impulse of competition or co-operation?
4. How much am I really aware of the situation and needs of those I come in contact with through "entering my brother's heart"?

These four self-questions will be found to make a useful check on our practice of goodwill if we observe ourselves from the angle of each of them in turn over a period of a few weeks.

Outline of Meditation

I. Alignment

Through:

1. Relaxation – physical, emotional and mental.
2. Aspiration.
3. Mental concentration;
4. Linking with all those doing this meditation the world over.

II. Dedication

"I dedicate myself, with all men and women of goodwill, to the building of a better and more spiritual era."

III. Meditation on Recognition of Reality through dispelling Glamour

a. Stage of Recognition

Raise the focus to the mental plane and, *keeping the attention there*, turn the searchlight of the mind upon the glamour selected, seeing it clearly in this light and reflecting on the work to be done. (Do not let any emotional reaction interpose itself.)

b. Stage of Direction

Realise that it is through the higher light, the light of the Higher Self or Soul, that the personality life can be illumined. *Identify* with this light and *direct* it, with the aid of creative imagination, upon the glamour under consideration, visualising the light encompassing it, penetrating it and dissipating it.

c. Creative stage

Now link with the Principle of Goodwill, deliberately and creatively bring its *reality* into the thoughtform to be held. *Affirm*, by an act of the will, that it can manifest, can triumph, and *radiate* it in all directions along lines of visualised lines.

IV. Invocation

Repeat the Great Invocation, seeing the light, the love, and the will of God streaming in to disperse world glamour and establish a spiritual New Age.

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men--
The purpose which the Masters know and serve.
From the centre which we call the race of men
Let the Plan of Love and Light workout
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

Chapter III

Part I

Glamours of Superiority and Assertion

Glamour, as already seen, invades our lives in countless ways. It has been compared to a mist or fog in which we wander, unable to see clearly or truly all that lies around us. However, it might be even more justified to think of it as a veil or curtain, which we place in front of our eyes, and by which everything is consequently blurred and distorted, coloured and conditioned; This is a universal situation.

One of the most dangerous glammers that one can have is the feeling that one is intrinsically superior to another. This is a dangerous glamour because it combines two glammers, say delusions, within itself: one, it is an assertion of the stubbornly persistent delusion of separateness, of being a separate creature cut off from the rest of creation and, two, it is the delusion and arrogance of one human being's assumption of intrinsic superiority over another or over other creatures and the rest of creation.

A closer scrutiny will help us to see the shallowness and unreality of the deeply embedded notion of separateness within us and the resultant notion of intrinsic superiority of one over another. Man is not superior or special, nor are human beings born to rule the earth. The rest of creation is not created subservient to man merely to serve his ends.

It is absolutely true that one is, in a day-to-day sense, a separate creature on this planet. However, it is equally true that one cannot exist independent of the earth and its ecosystem, an existence that includes innumerable living organisms and environmental factors in an exquisite unity of creation. So, one's own existence is, whether we know it or not, whether we acknowledge it or not, inextricably interlinked with the world around us, with plants, animals, the air we breathe, the water we drink and so on.

Each of us is an organism that is integrated with the larger environment. One's very birth is possible because of two individuals who existed before one. One's life is sustained by the care and support of numerous individuals. One's bodily existence is dependent on the availability of air, water, food, shelter, optimum temperature, rest, sleep and so on. When one dies, this bundle of matter that we call one's body, this ever-changing flux of matter and energy that we confuse with a constant personal identity, this body bites the dust. It merges with the

earth and its contents become a part of the great food chain in nature. It merely becomes fertilizer for plants and food for animals.

So, from beginning to end, from one's very origins to one's final exit, in bodily terms, each of us is not merely a separate creature, not an isolated fragment within nature; rather, each of us is an integral, inseparable part of the whole of creation. In the larger sense, separateness is a delusion of consciousness that arises in the gap between the immediate perception of one's own body and the mediate perception (*through the medium of the senses*) of all other objects in the world. The body is assumed to be "I" and fears and hopes, likes and dislikes based on the pleasures and pains, attractions and aversions of the body set the stage for a life that is centred mainly around survival and focused mainly on pleasure.

As one's likes and dislikes become more subtle, as one learns to manipulate and control factors in one's own environment, one develops thought patterns that converge on a crystallized notion of a separate self. This is not merely physical; it is mental and intellectual, social and cultural.

It begins with a name, the name one is given and the name one is identified by in the world. One tends to forget that the name merely identifies a form. One soon builds and weaves an identity around the name as expertly and as elaborately as a bird builds a nest. One uses the branches of experiences and memories, the leaves of parentage and lineage, the hay of education, ideas and other notions to build the nest of assumed self-identity. This is then identified with as the centre of one's being, as "I". One may think of oneself as clever or stupid, beautiful or ugly, or many subtle and complex shades in between. In innumerable permutations and combinations, shades and complexities, each one of us builds his own intricate nest. Here are hatched the eggs of one's deepest beliefs and thoughts and from these emerge the patterns of our destiny, the birds of one's thoughts, words and deeds which fly out in the world.

So, in the realm of the body and the realm of the mind, by forces of nature and nurture, one is confined to the separate self. The vast realm of awareness lies as the unseen observer within oneself. This sense of separateness is not a delusion in the mundane sense of reality as we experience it in our daily lives. The sense of separateness is reality in a daily, experiential sense but it is a partial reality, a sense of reality that shackles and limits one's creativity, insight, serenity and joy.

To discover one's potential beyond every kind of barrier and limitation, one needs to break these barriers. The self is realistically experienced as separate in its daily bodily sense and in its relational aspect of being one creature amidst many on this planet. Yet, in its transcendent aspect, in a realm of the spirit

beyond thought, in its tireless thirst and quest for an unending bliss, in its utterly quiet moments amidst total serenity and stillness, the curtain of separateness falls, disclosing an identity that is at once immediate and personal, yet vast and open, unshackled and free. This is a state of realization of total unity within oneself and with the environment. One is anchored in utter clarity and stillness, total peace and joy, and the fear and sorrow emanating from the notion of separateness disappears like a dream.

Now, a few words on assertion or self-assertion. Self-assertion, the assertion of one's own rights and privileges, of one's importance, and of one's individual and distinctive existence: this is one of the major modes of instinctive response to many of the circumstances of life. It is one of the prime elements in the search for personal gratification. It is a never-ending search, this search for personal gratification; for each satisfaction that is achieved is only a temporary one, and sooner or later the search must be resumed.

To seek happiness by way of self-assertion is the surest way to perpetuate the sorrows and unsatisfactory factors in personal life, for enduring happiness can be found only by breaking free from the false belief in a self separate from life as a whole.

The most distinctive feature is the teaching that the innermost core of individual existence is not a fixed unchanging ego or self but a momentary and ever-changing current of forces. This, if followed through, leads to a policy of non-assertion instead of self-assertion; and therefore non-assertion must be cultivated in the quest for ultimate happiness.

One of the basic characteristics of the world around us is the complete absence of permanence. Some things last a long while, it is true, and seem to change very little over the years; but nothing is permanent in any true sense. You will find that the fact of impermanence is easy to acknowledge in a superficial way; but you will also find that it is very difficult to accept it with all its implications.

We live in a world of impermanence, yet at the same time we try to stave off this impermanence by making our desired things last as long as we can. Growing old, we try to keep up some semblance of youth. While recognising the fact of impermanence, we find it unpalatable and therefore refuse to accept it. Up to a point, we succeed in rejecting it; and to this extent we delude ourselves.

We know, of course, that we must accept some suffering, some pain and sorrow, mixed in with our happiness in this round of birth and death; but knowing of no other existence, we have no option but to keep on seeking for happiness by gratifying our desires. We think that this is the only way in which we can gain happiness; and here again we delude ourselves.

In our efforts to stave off the impermanence always closing in around us, and in our struggle for happiness in a universe of mixed pleasure and pain, we are impelled, much of the time, to assert ourselves and to act from self-interest, not knowing that, in the ultimate, self-assertion is the arch-enemy of happiness. Here, once again, we delude ourselves.

So we are deluding ourselves in three main ways. In seeking for permanence in a world essentially impermanent, we are reducing rather than increasing our happiness. In looking for happiness within the round of birth and death we are looking in the wrong direction. And in asserting ourselves we are doing the very thing that makes complete happiness impossible.

The technique of *Cultivating the Opposites* can be applied to most of our glammers or illusions; for example, the opposite of self-centredness is group awareness and universality; the opposite of separateness and isolation is co-operation; the opposite of independence is inter-dependence. However, as a definite and specific exercise this technique is most useful for offsetting the negative glammers.

Glamour	Opposite
Self-absorption	Interest in others
Inferiority complex	Confidence
Self-pity	Compassion
Depression	Joy
Over-activity	Regulated action
Inertia	Activity
Conflict	Harmony
Criticism	Appreciation
Indecision	Will
Possessiveness	Generosity-sharing

Exercise I: Cultivation of the Opposites

Stage I: Assume a comfortable position; relax all muscular and nervous tension; breathe slowly and rhythmically.

Stage II: Think about the quality you are seeking to cultivate. Realise its value and effects. Appreciate it with your mind and feelings and determine to develop it increasingly.

Stage III: Now evoke it directly. This can be helped by naming it repeatedly or reading a short passage connected with it. Endeavour to feel it; try to consolidate it in yourself and become pervaded by it.

Stage IV: Pledge yourself to maintain and express this quality throughout the day whatever happens, to be a living example of it and to radiate it.

Exercise II – In the “As If” Technique

Stage I: Sit quietly, in a relaxed position, emotionally calm and breathing slowly. Say to yourself: “I recognise there is in me the glamour of (fear, despondency, impatience, criticism, naming whatever may be the problem you intend to deal with). I observe it, am aware of the consequences of it and dangers attached to it, and therefore refuse to be identified with it. I affirm it is a *glamour*.”

Stage II: realise that while you may not be able to eliminate or directly change this glamour immediately, you can prevent it from influencing your outward attitude and conduct, and keep it “in leash” or “by-pass” it.

Stage III: Now imagine yourself in a situation which arouses this glamour. This may be an important interview or examination, a difficult relationship with a troublesome child, a nagging partner or an exacting superior, or the meeting of some other problem. Picture the situation fully and go through it carefully, stage by stage, *in imagination*. But, instead of allowing the “natural” or usual drive, emotion, glamour to determine your behaviour or conduct, imagine that you disregard it and that you can act with coolness, patience, confidence and courage. Slowly and deliberately see yourself going through the whole circumstance successfully and as if you had not this glamour.

Stage IV: Emphasise again your inner non-identification with the glamour, and identify yourself with the *detached* Observer, the Onlooker and Director of all your actions.

Repeat this exercise until you develop a degree of inner assurance that you will be able to act in this way in actual practice.

The Law of Group Endeavour and Glamour

The following glammers are specifically connected with group activity and with one’s participation in the many groups or parts of the community in which one finds him or herself. The list that follows is more suggestive than complete, and we should all look within ourselves for the obstructions that may be preventing the free flow of this Law in our lives.

I. Glamours which prevent Group Endeavour

Dictatorship – Imposition of Authority

Personal ambition

Certainty of being right

Independence

Self-interest

Narrow vision

Fanaticism

Possessiveness

II. Points for reflection

1. To what groups, using this word in the broadest sense, do I belong?
2. Do any of the above glamours obstruct my fulfilling my rightful part in them?
3. What seem to be the glamours of the groups to which I belong?
4. Does my attitude contribute to these glamours and what can I do to help to dissipate them?

These four questions if pondered on can bring much insight into our responsibilities in connection with the different groups we belong to and the true meaning of group Endeavour.

Negative Glamours

True spiritual expansion requires periods of adjusting to the brighter light of the Higher Self, the Soul. When this light comes in, it will create friction in some part of our personality. The “Light of the Higher Self” (*Soul*) shakes up some of the energy in our solar plexus, and exposes ancient patterns that we rarely ever recognized as distorting filters of inner light existing in our own energy field. We tread softly around these glamours or we projected them on to someone nearby.

To transmute these unpleasant situations, first recognize that any problem you are facing yourself, or any disturbance from others, is created from a very powerful astral pattern or a belief in your energy field. These patterns tend to attract the same kinds of situations over and over. They quickly wrap around an event and shoot out an interpretation that matches their dim and misty light.

Certain astral forms and thoughts are guaranteed to fill us with doubt, hurt, envy, resentment, self-righteousness, separation, guilt, blame, fear, anger, and depression. They literally block out the “Light of the Soul (*Higher Self*)” and one stands bereft of the soul's wisdom and divine understanding when it is most needed.

Fear

Insecurity

Anxiety

Depression

Sense of futility

Inadequacy and Inferiority

Frustration

Self-pity

Loneliness

Self-effacement

Inertia

Fear of Death

Next to “Child Abuse” in the Roman Catholic Church world-wide, and at a lesser degree elsewhere in Christianity, there is also “**Old Age Abuse**”, bringing fear in the hearts and minds of elderly people, and nearing to death sick people. Let us think about “hell-fire”, misinterpretation of biblical terminology.

This is called, “**Thanatophobia**”, or more commonly known as the **fear of death**, affecting millions of people worldwide. Thanatophobia is the fear of death, dead things, or anything associated with death. You can learn how to overcome this fear, as any other glamour or illusion.

Every person with a fear of death is different, so many of these tips will probably not work for you, although, if you have faith in God, one point may help you overcome your fear.

It is natural to feel fear of the unknown. In regard to death, this fear may be of what might happen during the process of dying, such as the pain of a terminal illness, nausea, vomiting, or even fearing abandonment by those around you. The fear of death may also be perpetuated by the sadness of the family around the dying person, or the hopelessness of the doctor, or the nurses who feel they may have failed to keep the person alive. However, it is through death that the dying person can be released from the great burden of the diseased body.

Death is not an enemy; it is a natural fact of life, a stage of our existence, and a transition or doorway between planes of reality. Death has its own harmony with nature just as a tree loses its leaves every fall. We don't feel that it is unjust or that the tree failed to stay fully alive when it goes dormant through the winter. It is natural. Neither should doctors and nurses feel they have failed if after every endeavour a patient dies. Actually, it may be better to let a person take the opportunity to die peacefully rather than trying to force him or her to remain alive in a suffering body. In other words, it can be better to make peace with death than try to conquer it.

The process of dying can be rough, but it is temporary. The best thing to do is to focus our consciousness as much as we can in a way that will help us reach the highest realm possible after death. Of course, it always may be a little sad to leave our home and loved ones, but if we are going to a bigger and more beautiful home, then what is there to be sorry about? It is joyful to be going to a better place. This sort of joy will also help divert our attention from any pain we may be feeling.

Know first of all that when you die, you will be free at last. You will have freedom, and you will be free of your body you are trapped in. No more pain, no more suffering. If the idea of "the soul" is really true, then you will be reborn, your mind erased from your last life. It's a cycle.

Death does not equal pain you are enduring in this world. Although life is a great thing, remember that when you are dead you will not be in pain, or suffering. You will be free of your body, at the very least, and whatever pain your body brings you.

Always live in the realization that there is hope. No one knows what happens when you die. There is a "Soul" in your body, your "Higher Self", that can even be reborn. Hold on to your hopes, and they will actually come true.

Know your family, friends and people around will never forget you. You will continue to be remembered on earth, and your memories will never disappear. Even though people are constantly passing on, the memories they leave behind are not, and they are staying in the hearts of those they loved. Do not feel like as soon as you die, you will disappear into oblivion, you will be with the Unique (*God*), if you belong to the Abrahamic Faiths. Anyway, your “Soul” (*Higher Self*), lives forever. You will be part of the “Collective Consciousness with its Archetypes”.

Death is something you should not worry about but perhaps learn to accept it as part of life. There is a Bible verse that says that there are enough worries for today, so we should not get worried about tomorrow. Death is not something to worry about even if you have a fatal disease in which the chances of death are high. Meditate, and trust in your “Higher Self” (Soul), live positively. Say, to yourself, “I am the Power, I am the Glory, I am another God”, and so you are according to the Bible, and other Sacred Scriptures.

Develop Healthy Spirituality You do not need to belong to an organized religion, but do explore spirituality. There are also new scientific researches on near-death experiences and past lives that show death is not the end.

Be always optimistic. It is shown that optimists are less likely to contract heart disease than pessimists. If you think badly of the future, you are likely to die sooner. So don't worry, and you'll live longer.

Finally, if you fear talk to someone. It is good to talk to someone about it so you should find someone you really trust (*not a fanatical clergyman*), and tell them about your fear. Explain to them why you think you feel this way, and how long you have felt like this, being brought up in Christianity. It is recommended that you see a therapist if the phobia is extreme.

Fighting against “death” glamour

1. Develop a persistent belief that you can overcome your fear.
2. Take one day at a time – do not predict or try to imagine what the future will be like. Cut out the “What if...”s.
3. Focus your mind on what you have already done while you lived, and be happy for that, and not on what you will not be able to do after you die. When we die we will not know what we are missing.
4. Do not be too attached to anything, and above all do not take life too seriously.
5. Keep reminding yourself that fear of death is sometimes worse than death itself, and who knows, your death may not be as unpleasant as you imagine it to be.

6. Know that your fears will one day surely pass, just as life will also surely pass, as will everything.
7. Remember you are never alone - lots of people undergo what you undergo.
8. If you feel paralyzed or overwhelmed by your fear, seek professional psychological help. There is no shame in that. In fact, early treatment increases your chances of coping with your fear.
9. Many people with the fear of death think about it daily. It means that you have a lot of things you want to do in life. Let the fear work through and ask yourself what is the worst thing that will happen today. Today you are alive so go and live.
10. Fear of death can be a sign of depression.

Tips:

Make your life as rich, enjoyable and fulfilling as possible.

Try thinking that after you die you will go somewhere happy. Many philosophies believe in this.

Try to think of the most happiest places on earth.

Be completely honest and fully face the fact of your own mortality. It will eat away at you until you do. Life becomes much more valuable when its temporality is realized.

Conclusion

The fear of death can be so severe that it interferes with daily life. It can consume one's thoughts and affect the decisions they make. If this is true for you, you might have a true phobia called thanatophobia or necrophobia. This is an unhealthy fear and should be addressed by a trained mental health professional or psychologist.

It is possible for the fear of death to actually be healthy. When we fear dying, we are more careful and take appropriate precautions like wearing seat belts and bike helmets. A healthy fear of death also reminds us to make the most of our time here and not to take our relationships for granted. It can push us to work hard to leave a lasting legacy and to stay current with those we love.

In the words of George Bernard Shaw, *"I want to be thoroughly used up when I die, for the harder I work the more I live."*

Exercise in Desensitisation

Stage I. As for the exercises and meditations, sit in a comfortable but upright position and relax;

Stage II. Think about the event or situation which is causing you fear (*or other glamour*) and imagine it in detail. Visualise it as if it were actually happening and see yourself approaching it, meeting it, and going through it. At the same time let your feelings regarding it come up without restriction; try to experience the whole episode, going through it step by step; this releases the emotional charge connected with it, therefore all feelings and reactions must be allowed full play and not be inhibited.

Stage III. Now see yourself getting through the undertaking or ordeal strongly and successfully; imagine yourself emerging from it triumphant and serene. Try to experience for a minute the joy of this successful outcome.

Stage IV. Realise that you *can* do it successfully. This arouses confidence and the power of right expectation; Affirm joyously and confidently “I can go through with

Transmutation

Transmutation is a fundamental process which is going on all the time at all levels. On the physical level, we will see, constant and countless transmutations are going on continuously. In biological life there is a constant process of transmutation going on. The physical body is a wonderful machine for the transmutation of vegetable into animal substance. The digestion of food and its transmutation into muscle and nerve tissue and all the other constituents of the body is essential for the growth and constant functioning of any living organism. Consider how grass is transformed into milk by the cow.

Transmutation of psychic energies is occurring spontaneously in us all the time. Let us take for example the emotion of anger; it stimulates the production of adrenalin, and consequently the heartbeat becomes accelerated, the blood pressure heightened, and stimulating chemicals are released in the system. Fear too, as of death, has definite physiological effects, such as trembling and pallor. This is the basis of psychosomatic medicine. Psychic energies can also be transmuted on their own psychological level. When we are angry, and write a furious letter, we are transmuting our emotional anger into verbal expression.

Transmutation in nature

In nature, mutation occurs progressively. It is a natural method of adaptation to change. The only thing constant being change, progressive mutation that is a natural adaptation to change, is a necessity of continuance. Those species that do not adapt do not survive the course of time; a quick glance back across time as we yet know it, easily ascertains the truth of this

When a climate, for instance, changes gradually, there can be gradual adaptations: time for mutation. Severe and sudden change of a climate does not give time for gradual adaptation, and much extinction occurs. The walrus developed blubber to withstand a progressively greater cold, other species developed migration, and the forms of those which could not adapt, became extinct

In natural progression, the first kingdom to be developed in form, historically, was the mineral, upon the forming planet. Through development beyond, but inclusive of the mineral kingdom, the vegetable kingdom was second to take form. Inclusive of those two, the animal kingdom was third, and the human kingdom the fourth to take form. Ever has each new kingdom to take form upon the planet been inclusive of those that went before.

Transmutation in the human kingdom

Through development of the mind, in the human kingdom, self-consciousness becomes possible. Through development of self-consciousness, grows the ability to make conscious choice, which in turn has the ability, to itself affect change, in the natural course of change. The “progression of choices”, made by members of the human kingdom, has changed the face of the planet. This has, much more rapidly, altered the quality of the atmosphere, the water, and the earth itself, than was accomplished by the patterns of natural progression previous to the development of the mind factor in the human kingdom.

There have been many points in the planetary history when extremes of adaptation were needed by a species for the species to have continuance. There are presently extant, species which survived the age of the dinosaurs; most did not. The need for adaptation at that point was most likely too sudden, and too extreme, for the dinosaur. While great and immediate change in environment and circumstance did occur, there was not time for a progression of mutations to occur.

The history of the dinosaurs is an example of an extreme in planetary demand for immediate adaptation to severe change; the, "slow course of

evolution," an example of gradual adaptation; with time, to accomplish change through progressive mutations. At this point in planetary history, major adaptation by all and for all is a necessity. The procrastinating room in time has already been spent.

It is through the mind factor that development in the human kingdom has been brought to the point of conscious self awareness; being conscious of being conscious. Members of the human kingdom have, up to this point, worked consciously for selfish motivations: for profit, for power, for expediency and convenience.

Herein lies the change most needed by members of the human kingdom, if adaptation, appropriate to actual planetary need, is to occur. Selfish, competitive, careless motivations must change to selfless and caring cooperation. This is an adaptation which must occur in the human kingdom through the mind, and through the heart.

The mind and heart, in equal portions, must become the seat of motivation that drives the compassionately intelligent, creative resourcefulness, and wisdom, with which the Planet all (*all kingdoms*), can go forward without undue harm. For the greater portion of the human kingdom, this will entail a great change, a mutation of sorts, but with a new twist. This time, the mutation of a kingdom in nature must be accomplished consciously, with conscious intent, and all other kingdoms in nature that came before the human, are hanging in the balance, -- along with the human.

It is the human kingdom which must rectify the endangerment to all which the motivation of selfish personal profit, has caused. So far, this has been more easily said than done!

The seat of selfish motivation resides in the lower centres; the ones below the diaphragm. The instinctive/impulsive urges: to self-preservation, related to the centre at the base of the spine, to pro-creation / sex, related to the sacral centre, just above the base centre, to personally accumulate and possess, related to the solar plexus, and derived from bringing the urges of the other two into the emotional/solar plexus centre, and letting them "percolate" there. In this way, they tend to get stronger, and more defensively held, all the time. These are the major centres below the diaphragm.

When the developing mind nature is motivated through the solar plexus, where the energy of all the lower centres is percolating, craftiness tends to develop, craftiness that serves the personal desires; first of the moment, then later, desires that are progressively fulfilled through more and more complex design, carried

out over time. This becomes a problem when the overall design continues to be through selfish motivations, and continues to hold the mind in thrall. Progressive mental development in this way becomes stunted in its growth.

Bringing the higher, (*the mind*), down to the lower, (*the solar plexus*), is not a progressive mutation of the mind, but rather, a repressively regressive one. It is at this point that the change needs to begin. The lower should be brought up to the higher.

The prefix, "trans.," meaning: surpassing, going beyond, when added to mutation, creates "transmutation"; surpassing, going beyond mutation. Transmutation is a means by which members of the human kingdom can, with conscious awareness, choose change, beyond the slow momentum of naturally occurring little steps in evolutionary mutations. At this point in the history of the world, a giant step is needed, not just the slow and tiny ones of the 'natural' course of evolution. We must adapt ourselves to the great needs now present.

The practice of consciously and constructively applied transmutation is a very positive, progressive, creatively resourceful method of self renewing redirection. At the outset, it requires recognition of actualities of experience, honouring the feelings thereby engendered, honouring the related actual needs, then making conscious, well-considered choice as to how to proceed from that point. Meditation, contemplation, visualization, and sincerity of approach, coupled with a good, healthy sense of humour, resourcefulness, and creative, constructive application, are necessary tools and components for constructive, progressive, healthy "conversion" of feelings. This is the moving of "appropriate reasons" for anger, frustration, sadness, etc., into appropriate action, and the energy and focus needed to accomplish appropriate action: a progressive action that is appropriate not just for the self, but for all, which includes the self, as it includes all.

In this way, the seat of motivation can begin to move from the lower centres, to the centres above the diaphragm. The sacral centre's impulsive drive, in the urge for procreation, being brought to the throat for higher creative expression; the reactive, impelling demands of desire in the emotional/solar plexus centre, being brought to the heart centre for the loving-understanding / -compassion-for-all-Being that becomes the new seat of motivations; the compulsive instinct to self preservation of the base of the spine centre being brought to the head centre, the seat of Reason. Through Love, Reason and Creative expression, all fearfulness *is* dissolved, and knowledge is grown, into Wisdom. The desired result though, is obtained by the process created through consistent practice, on beyond the hearts, flowers, precious theories and sweet toned words.

In this way, through transmutation, there is a giant step taken. For each one taken, the planet and all within/upon it are benefited. The effect is cumulative, and will begin to rise in geometric exponentials. The human kingdom then, will take a giant step! In the birth chart, the 8th house is a place to study in this regard. Among other things, the 8th can be called, the "House of Transmutation." The planets within it can be waiting there, for your direct attention to business. Something about them needs to be dedicated and refocused to a greater capacity of expression. The aspects to the planets and points here will be giving more information on what this entails, and what kind of energy is, or needs to be involved. The sign on the cusp of the 8th house will describe the quality or "colouring" that is in expression there, through which the planets and points in residence are expressing, while interacting in various ways with the whole. When there are no planets in the 8th house, it is the quality of the sign itself that needs to be "transmuted"; understood and worked with in a new, more progressive manner.

Exercise in Transmutation

Stage I. Sit in a relaxed position; still the emotions and thinking.

Stage II. Take the glamour you wish to dispel and consider the higher use to which you can put the energy that underlies it.

Stage III. Recognise the possibilities that lie in the transmutation of this energy, the new capacities you can develop, the lines of service that can open out.

Stage IV. Resolve to transform the glamour concerned into a higher expression of the energy involved on every occasion that it arises, and determine to develop yourself this higher quality in all possible ways. Make an affirmation to this effect and close with the words:

So let it be.

This exercise should be carried out regularly and as often as possible.

Part II

The Principle of Unanimity and Glamour

H.P. Blavatsky said, "Universal Brotherhood rests upon the common soul. It is because there is one soul common to all men that brotherhood, or even common understanding, is possible. Bring men to rest on that, and they will be safe. There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil."

The Principle of Unanimity brings the pulse of a greater, more inclusive livingness, and therefore, when it is at the heart of an undertaking of a wider nature than our personal activities and objectives, it strengthens, stimulates and lifts it into new dimensions. Unanimity is not uniformity, and when it is at the core of any group endeavour it is the great antidote to all the problems that are liable to beset it at the personality level.

Much glamour hinders the expression of Unanimity, especially the positive glammers which tend towards an extreme sense of independence and individuality, and which build up self-aggrandizement and make it very difficult to subordinate the personal self to the group good and the individual will to that of the greater whole.

I. Glammers which obstruct Unanimity

Self-sufficiency

Assertive personal will

Over-emphasis on detail and outer achievement

Love of organisation and order to the extent of forgetting if they are fulfilling their originating purpose

Lack of inclusiveness

Desire for personal freedom

Failure to see the more far-reaching and widely shared goals

Lack of concern for the good of the whole

Insensitivity to the subtler but more inclusive impulse of the Soul.

II. *Points for reflection*

How can a greater sense of Unanimity be developed?

Does it require more dedication to shared goals?

More readiness to work for the good of the whole?

More Soul communication and responsiveness to spiritual impulse?

What are some of the mutual goals of humanity?

To list some of these will quickly show where the Principle of Unanimity is working out and where we can cooperate with it more than we do.

Meditation on Goodwill

Stage I

1. Link up in thought with all those people throughout the world who are working with this Goodwill Meditation Group.

2. Reflect upon the fact of relationship. You are related to:

- your family
- your community
- your nation
- the world of nations
- the One Humanity made up of all races and nations.

3. Use this mantram of unification:

The souls of men are one and I am one with them.

I seek to love, not hate;

I seek to serve and not exact due service;

I seek to heal, not hurt.

Let pain bring due reward of light and love.

Let the soul control the outer form,

And life, and all events,

And bring to light the Love

That underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.

Stage II

1. Reflect upon your own and humanity's relationship with the spiritual Hierarchy - the inner Government of the planet.
2. Imagine that you are standing within the centre of the spiritual Hierarchy and are immersed in the consciousness of the Christ, the Heart of Love within the Hierarchy.
3. Maintaining that high point of contact, let your thoughts reach out to include all members of the human family in whom the energy of goodwill is active.
4. Silently voice the affirmation:

In the centre of all love I stand;
From that centre I, the soul, will outward move;
From that centre I, the one who serves, will work.
May the love of the divine Self be shed abroad
In my heart, through my group, and throughout the world.

Stage III

1. Visualise the energy of love flowing from the spiritual Hierarchy, through the men and women of goodwill, and into human hearts and minds, infusing them with goodwill and creating loving and harmonious human relationships.
2. Meditate on ways of spreading goodwill, creating right human relationships and restoring peace on Earth.
3. Realise that you are helping to build a channel between the spiritual Hierarchy and humanity, through which the energy of goodwill may flow, uniting the human family, solving its problems and healing all differences and cleavages.
4. Linked in thought with men and women of goodwill all over the world, say the Great Invocation. Say it with deliberation and full commitment to its meaning, knowing that you are radiating its potent energies to humanity:

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men -
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM OM OM

Chapter V

Part I

CONVENTION OF THE MEDITATION GROUPS GROUP FOR CREATIVE MEDITATION MEDITATION GROUP FOR THE NEW AGE

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"Sundial" Set XI:
WISDOM - Part I;
Cosmic Sources

R.A. A joyous greeting to all of you:

In The Rays and the Initiations, Vol. V, p. 59, D.K. asks:

Do you see more clearly the growing beauty of the Whole and the goodness of the Purpose and the wisdom of the Plan? Do you realise more deeply that beauty, goodness and wisdom are not qualities. as their inadequate nomenclature would imply, but are great facts in manifestation? Do you grasp the truth that they are not descriptive of Deity but are the names of Lives of a potency and activity of which men can as yet know nothing?

This question is in reality an impressive statement. Just try to realize its significance. These qualities, which on human levels are considered as abstract virtues and ideals are in fact *Lives*. If we are convinced of the reality of the inner worlds and the inner energies, we can readily admit that Wisdom and Goodness are realities, but that they are also Lives—Entities—is something which is, in a sense, startling.

To understand this we must go back to the esoteric conception of the universal which has the formidable name of *Hylozoism* and which means that everything is alive. All forms are expressions of living Beings, starting with the great Universal Space Itself, which is not only physical three-dimensional space, but is called in *The Secret Doctrine* an *Entity*. Space is an Entity and everything exists in space; on all planes it is teeming with lives. So let us realize this *livingness* of the Universe and interplay of lives.

This supreme reality has been considered in various ways: as Universal Intelligence and, as you know, the scientist Einstein admitted a cosmic Mind, and an intelligent Mind must belong to a *living* Entity. Then, all great religions proclaim that God is Love, and love cannot be considered as something abstract, there must be a *lover* to love, so Love is an entity. Then we have the concept of Universal Reality as an energy; energy must belong to an energizing entity, so the ultimate all-inclusive, synthetic conception is that this Reality is a *Life*. This is something that we can only intuit and I suggest that we keep this *intuition* alive in our minds, because then all sense of isolation and solitude disappears; we realize that we are living particles within Lives which are parts of other Lives, and so on, until we come to the One Life—the Living Universe.

Now let us consider some of the lives which are living within the One Life, and here we have the beauty of the Whole, the goodness of the Purpose and the will-to-good of the Entities who conceal and implement that Purpose. Let us use the esoteric method of beginning *from the Universal to the particular*, from above—where are the sources of Wisdom—to below.

In *Cosmic Fire* it is stated that the cosmic source of wisdom is the constellation the Dragon, and it is curious that wisdom has been described as the *Dragon of Wisdom*. From its buddhic form it is transmitted by the Seven Sisters of the Pleiades, indicating great interdependence of the Whole.

Another source and channel of wisdom is the great Entity of the Second Ray. The Seven Rays are also Entities and wisdom is one of the two aspects of the dual ray of Love-Wisdom. This duality is one of the many mysteries. As you know, according to the Tibetan, the Solar Logos is the expression of Love-Wisdom. He is called *heart centre* of a great cosmic Entity. Therefore, the whole

Solar System has for its fundamental note or quality Love-Wisdom. It is ensouled by the Entity of Love-Wisdom.

Then there is the interplay between the Rays, which is very important and of direct concern to us because these great cosmic Entities—the Rays—project themselves from plane to plane until they reach each of us. Each of us is an expression of a group of Rays which are generally in conflict in us and need to be harmonized. So, the study of the interrelation and interplay of Rays is of immediate human interest for each of us.

The interplay between the Fifth Ray energy and that of Love-Wisdom, the Second Ray, especially concerns us. The Fifth Ray energy is profoundly susceptible to the energy of Love-Wisdom, and this fusion with the love aspect is given the name of wisdom because all wisdom is knowledge gained by experience and implemented by love.

The relation between the Second and Fifth Rays and the Second Plane, the Monadic, and the Fifth Plane, the mental, is a relation between major energies which makes transfiguration possible. This indicates the distinction between knowledge and wisdom. Knowledge is the expression of the Fifth Ray of mental activity, Love-Wisdom is the expression of the Second Ray, and the blending of the two expresses itself in wisdom—in *pure wisdom*. This can be expressed in some measure by human beings even on the personality level. So let us keep it in mind.

There are two planets in the Solar System connected with wisdom. One is Jupiter, an expression in the Solar System of the Second Ray. Its expression is love, relationship to Divinity, and the Love-Wisdom influence of Jupiter implements the relationship to form which is the soul's intent.

Then Venus represents and expresses the combination of Love and Mind in this Solar System. This is expressed as the instinctual mind of affection, which is brotherly love in embryo. Venus is the source of wisdom for our planet and the expression of the transmutation of the mind into intuition and of intellect into wisdom.

Mercury, too, has a similar function. Mercury is the synthesis of manasbuddhi, mind-wisdom, it rules the *bridge* or antahkarana, and this is going to be of interest to all who are endeavouring to build the *lighted way*, the bridge or antahkarana between, first, the personality and the Soul, and then the Soul, the Triad and the Monad. All this gives us a vivid realization of the factual existence and diverse play of the energies of the Entity of Wisdom. We can see it is not simply an abstract virtue, but something cosmic, solar, and planetary.

Planetary Wisdom

Now, limiting ourselves to our planet, there are three very high Beings called the Buddhas of Activity. They embody in Themselves the Wisdom aspect of the Second Ray as it expresses itself primarily through what has been called in the *Bhagavad Gita* "skill in action."

Then, coming gradually to the level of our direct comprehension, we have the very important interplay of the three major Rays. Humanity represents or is the expression of the Third Ray of Active Intelligence although a very imperfect expression as yet. One could say that while the mass of people is not very intelligent, most have a certain degree of practical intelligence and ability to achieve their selfish aims. Anyhow, the primary quality of humanity is *intelligence*. There is also a certain degree of intelligence manifested in the so-called *lower kingdoms*. On the other hand the primary, or main quality of the spiritual Hierarchy is *Love-Wisdom*, the expression of the Second Ray, while the First Ray is expressed through Shamballa, the Great Centre where Sanat Kumara, the King of the World, the Representative of the Planetary Logos, lives and functions.

At present, these three great centres are not in harmony; they are not harmoniously connected and, in a sense, are only partially connected. To use psychological language, the psycho-synthesis of the planet is very far from being achieved, and this explains much that is happening. This should not shock us and to acknowledge it is not lack of reverence. We are in a universe *in evolution*, and that means on its way to perfection, which, in turn, means that at present it is imperfect.

The harmonious functioning of all the centres of the Planetary Logos, and especially the three centres Humanity, Hierarchy, and Shamballa, is only in process of being achieved. The immediate task of humanity is to come into harmonious contact and interplay with the Spiritual Kingdom and to harmonize the Third Ray mental activity with the Love-Wisdom of the Hierarchy. All that is called *spiritual development*, all that is entailed in the task of discipleship and initiation leads towards creating this harmony and this active, increasing, interplay between humanity and the Hierarchy.

We are told that we are on the verge of a great step forward in this respect—the externalization of the Hierarchy. The Hierarchy is preparing to function outwardly, visibly on the physical plane and to enter into close relationship and cooperation with humanity. This means it will not only influence humanity from above—as far as humanity's free will permits—but will be actively present on

earth. This is the purpose behind the reiteration in the Great Invocation of the words *on earth*.

We should also realize that the great centre which is called Shamballa—*the Bright Centre far away*, as it has also been called—is not yet in full functioning interplay with the Hierarchy. It can be said with reverence that the distance in psychological terms between humanity and the Hierarchy is more or less the same as that between the Hierarchy and Shamballa. The potency of Shamballa cannot be imagined. The power of the First Ray in full expression is something so enormous that even the Hierarchy has difficulty in withstanding its impact, and the Masters are in training for this closer contact with Shamballa.

It is said that at present the Hierarchy is accomplishing two things—is expanding in two directions. One, as just mentioned, is approach towards humanity on earth, and the other is towards Shamballa. This means progress in accomplishing the synthesis of the three Great Centres and of the three Great Rays. This is related to the specific function which it is said the Christ is endeavoring to accomplish.

As you know the greatest Representative and expression of wisdom on our planet has been the Buddha, the *Enlightened One*, as He is called, which indicates the close connection between wisdom and *light—the light of wisdom*. His message has been fundamentally a message of wisdom, and since He left the earth the Buddha has been active behind the scenes as the chief channel for the Shamballa Energy and its aspect of wisdom.

At every Full Moon of May the Buddha is said to reappear for a few minutes to give what is called His *Blessing*. This is not a sentimental blessing, but His potent radiation of light and wisdom, which is received by the Christ and the Hierarchy and then transmitted to humanity. We are told that the work of the Buddha for humanity is nearly over and that His long alliance with *the race of men* has nearly come to an end. The moment that the reappearance of the Christ is an accomplished fact and the Law of Right Human Relations is beginning definitely to condition human living, the Buddha will pass on to other work which awaits Him.

This work of the Buddha is mentioned in other aspects. We are told that to make it possible and 'thus release His Spiritual Brother from the hard task of relating humanity to *the Centre where the Will of God is known*. Christ is subjecting Himself at this time to a unique process of training. He and His disciples and the inner group of World Servers are the pledged builders of the New Civilization—the new *House of Humanity*. The preparatory work He is doing now will fit Him to demonstrate the nature of the Hierarchical Plan not only through love, but

through wisdom through wise constructive measures, wise choice of builders, and correct methods of construction.

The Christ will demonstrate within Himself during the Aquarian Age, certain major, fused, and blended dualities:

The fusion of the second aspect of Divine Will, the aspect of Love, and the first Divine aspect of Will, the Will-to-Good;

The fusion of Love and Wisdom, enabling Him to be the Builder of The New Civilization;

The fusion of Piscean energies with Aquarian energies.

This again shows that we must not consider the Higher Beings as something absolutely perfect and therefore, in a sense, not connected with the very imperfect beings that we are. They, too, are on the *Way of Greater Perfection*. They are in training. They have the same problem as we have—on a much higher and wider scale—of blending and fusing dualities, and of harmonizing and expressing the great dualities of Love and Will, and of Love and Wisdom. Wisdom has a special function in this; it is the *bridge* between Love and Will. Wisdom is a fusing, blending energy which brings together Soul and Monad. Wisdom also relates the Hierarchy to Shamballa. Realize these are all points needing prolonged reflection.

WISDOM: Part II: WISDOM AND HUMANITY

R.A. A warm welcome to all of you.

To come now to the function of wisdom in humanity. One of its chief functions is release from the thralldom of matter, from maya, the dissipation of glamor, the dispelling of illusion. This brings the need for wisdom into our own sphere and it is a daily and hourly problem for us all. The Tibetan wrote a whole book on *Glamor*. and it deserves your careful study. It is one of the most practical that he wrote and is of immediate usefulness, particularly now.

The great instrument for dissipating illusion and dispelling glamour is light, the light of the Soul and the light of the intuition, which is the light of wisdom. The Soul is essentially Love-Wisdom and the esoteric name given to the Soul is *the Serpent of Wisdom*.

It has been said that all wisdom is a form of light for it reveals to us the world of meaning which lies behind the outer form, and this is the immediate step for a

considerable part of humanity. Many today are searching, especially youth. They are not satisfied with the outer world, with its outer activities and outer achievements, so they ask the meaning of it all and what purpose there is behind outer manifestation. But only the light of the Soul and its wisdom can reveal this purpose and the true meaning lying behind every form, every event, and every being—because there is a meaning or purpose not only in events and in forms but in each of us. In a sense, we each have a special, a unique purpose, and we should try to discover this through the light of wisdom and its relationship to the general meaning and purpose of life and humanity.

Wisdom is connected with many other aspects of life, for instance, there is its relation to *Love*. Wise love is free from emotion or devotion. It is love aware of the objects of love as they essentially are. In a sense it reveals the meaning of the true nature of the objects of our love.

Another connection is *direction*. *In the secret of direction lies the hidden wisdom*. Direction—our moving forward according to purpose and plan—requires time; and one of the aspects of wisdom is right timing. It enables us to find the right rhythm, so that we do not rush too fast or lag behind, but establish a right and wise rhythm.

Wisdom is also closely connected with *time*. It is said that wisdom comes as man becomes integrated into the processes of time. This is of immediate application-individual and group. Just now, as you know, we are passing from one age to another. We are in a very uncomfortable and critical intermediate period between two ages and humanity is apt to err in two ways. There are those who do not recognize the situation and lag behind, trying to prevent the process of advancement and change. This can cause humanity to lose time, so to speak. In this category are those who are the reactionaries, those who do not participate in the rhythm of renewal.

On the other side there are the impatient rebels, those who would like to build the New Age *in a day*-immediately-and they do not allow time for the gradual transformation that is necessary and the gradual replacing of the old by the new. Their haste may lose time paradoxically, because they rush ahead, making premature attempts which fail. They also give partial justification to the other extreme, and that also means loss of time. Therefore wisdom is very necessary now for right timing.

The same applies to the evolution of the eager aspirant or disciple; he should not rush ahead prematurely when he is not ready; there are many reasons for this. But neither should he take things too easily. Right timing should always be remembered, individually and collectively.

Another connection which is not immediately apparent is that between wisdom and joy. In one of the books of the *Agni Yoga Series* it is said that: *Joy is a special Wisdom—teach the happiness of Wisdom*. It is not difficult to understand because, if wisdom creates harmonious relationships, this gives joy. Harmony, beauty, and joy are closely related and this brings in the Law of Right Human Relations. There is a relationship between and synthesis of all the aspects of the One Life.

The uses and applications of wisdom bring us back to the function of dispelling illusion and glamour. The energy which can eventually dispel glamor and illusion is the energy of the highest level of the astral plane. This level is capable of response to the energy of Buddhi, the energy of wisdom. This wisdom energy is the only type of force adequate to dispel the miasmas, fogs, and mists of the world of illusion.

This is an encouraging factor because if the buddhic plane seems far beyond attainment and conscious realization, the highest level of the astral plane appears more easily reached and this implies the sublimation and transmutation of all emotion and feeling into the higher point of aspiration.

In considering the blending, interplay, and fusion of the planes, we should not see the planes as in a diagram, one above the other, like the floors of a building; they interpenetrate and influence each other all the time. There are vertical energies constantly going upwards and downwards, and there is a specific relation between the buddhic and the astral—the astral can be considered the distorted reflection of the buddhic in the human personality. On the highest level of the astral, therefore, we can be open and become aware of a certain measure of buddhic energy, in other words, wisdom, and we can use this wisdom to dispel illusion and glamour, first in ourselves and then in and for humanity.

Therefore, the statement that *the task of all disciples is to promote wisdom* is very understandable. One of the ways of fulfilling this is through the art of spiritual compromise. This means compromise in the good sense, as previously mentioned, of timing.

Another fundamental function of wisdom is that of balancing the opposites. This is connected with the sign of Libra, but that cannot be gone into now, it would require a series of lessons. In Set II of the M.G.N.A. Second Year, however, this unending problem of the balancing of forces is gone into, and you would find it helpful to study this Set.

THE ATTAINMENT OF WISDOM

In conclusion, come the practical points—how to acquire wisdom? How to receive wisdom? How to receive illumination? In a general sense, all the work of aspirants and disciples directly or indirectly leads to these things. All aspiration from the Soul, contact with the Soul and Soul-infusion brings in naturally, among other attributes, the precious gift of wisdom. But there is a technique—it might almost be called a *spiritual trick*—for receiving wisdom in the personality before we have achieved the heightened awareness of living relationship with the Soul or true Soul-infusion. It is the addressing of ourselves to the Soul as the inner Teacher.

Not enough attention perhaps is given in spiritual development to the fact that the *First Master is the Soul*. This is important, because so many are trying to find an *external Master*. They go to India, China, everywhere, to look for a Master, but if an individual is not ready, he will not find a Master and if he does contact one, the results he hopes for seldom follow.

The first Master is the *Soul*, and only through a certain degree of Soul-infusion can we profitably receive and withstand the energy and light shed by an external master. Therefore, the immediate step is to get in touch with the Soul as the inner Teacher and to consider the Soul as such. The truth of this has also been found empirically and scientifically in psychotherapy, especially by Jung. In the dreams, or imaginative activity of some of his patients, they said that they dreamt or imagined an Old Wise Man who gave them advice, illumination and revealed meaning.

Symbols are very helpful because they give a kind of lens-reflection between the Soul and the conscious personality, they act like a mirror. Through symbols we can intuitively receive teachings and illumination which it is more difficult to receive direct.

So, this experience in psychotherapy shows the value of this technique of addressing ourselves to the image of an Old Wise Man. He need not necessarily be old, but we can build a symbolic picture of a Wise Man on the mountain top, and imagine ourselves journeying to the foot of the mountain, climbing it and finding ourselves in the presence of this wise, benevolent Teacher, to whom we talk and express our doubts, problems, and predicaments and then we listen to what he says—and he often speaks. I suggest the practice of this technique; it is a method that has been found effective by many who have tried it. Of course it is symbolical, but it helps to provide a vehicle of transmission. It could be said that one of the functions of Art is to present this symbolism as the vehicle for the downflow of higher Realities.

Before ending I would like to mention a seed thought given by the Tibetan which seems the essence of wisdom for the handling of ourselves:

The gift of play must come to you, my Brother. Play upon the earth, play in the hidden place and sport within the playground of the Gods.

All manifestation can be considered as a *representation*, in a sense, as play, in the theatrical sense of the word. But a play can and should be sacred. Play is not something merely external and playful in the ordinary sense; play is a performance. There is a very fine composite word in German *buhnenweihfestspiel* that is, a theatrical representation, consecrated, (weih), play (spiel), on the stage (buhnen). Fest or festival.

All manifestation is the *stage*, the playground of the Gods; it is all symbolical, and let us remember, as Goethe said: *All that is transitory is only a symbol*. All manifestation is a symbol. It has no permanent, inherent, stable reality and that is the essential difference between *being* and *becoming*.

If we take this attitude, we get rid of the deadly seriousness with which we are apt to take ourselves, others, and events. This could be expressed in theatrical terms by the difference between tragic and dramatic. Life is dramatic—it is serious in a sense—but it is not tragic. Tragedy has a sense of negativity, of failure, which drama has not. We should remember that everything is passing, is short compared with Eternity. So, let us neither take ourselves nor think too seriously.

Here wisdom comes in again, for one of the aspects of wisdom is a sense of proportion. We are constantly *sinning*, so to speak, against this. What is immediate and near looms too large, irrespective of the far and larger vista as a whole. It is, as if, holding a hand before the face, all that is beyond is hidden. With a right sense of proportion we give the right degree of seriousness to everything. Otherwise, we spend our seriousness in small cash, so to speak, on little undeserving things and we have not enough for the great things, which we consequently do not treat adequately.

Therefore, let us *play* in our personal life, with passing things, and then we can be serious with the Great Realities; this *playfulness* is connected with that great aspect of wisdom—humour. True spiritual sense of humour is a demonstration and outcome of wisdom, as has been demonstrated by the Great Ones. The Buddha had a great sense of humour. His rather dry, crisp humour is demonstrated in many of his utterances and symbolical expressions.

So, we should be playful in all that does not deserve to be taken tragically and too seriously, especially with our stupid little personalities. Let us laugh at them,

and as much as possible take the stand that we are the Soul, and from that vantage point look out at the *antics* of our personalities. This is connected with the great technique of *as if*, which most of you know and on which I cannot dwell now.

So, let us address ourselves to the great Entity—the great Life—which embodies wisdom, the nature, aspects, and functions of which we have briefly looked at, and invoke with faith its Blessing and its radiation. Let us ask to be permeated with and enlightened by *Wisdom*.

Silence. . .

Let us be silent in the presence of Wisdom.

Silence. . .

Let us say the Great Invocation together.

The Great Invocation

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men--

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light workout

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM OM OM

The Light Meditation

In this meditation, the light you see when you close your eyes and look at the back of your eyelids - your "inner screen" - will be your primary object of focus. Focussing on this light will produce a pleasant state of relaxation, plus this light serves as a bridge to connect you with the light of your Inner Essence -- your Core Self. It's a fairly simple meditation, but is potentially very deep.

Before starting with this meditation, find a quite place where you will not be disturbed. If you cannot find a quite place, then find some noise cancelling earmuffs or headphones. If you cannot find a place where you will not be disturbed, you can combine with breath meditation for a quick boost in energy.

Get in a comfortable position. Start with grounding. I know some people will say that they do not use grounding and it is not necessary. If it is not necessary for you then you can skip this step. But for most people it is a must.

Feel a small tendril (*string*) of energy leaving you and anchoring into the ground (*earth*). The result is that a small string of energy is connecting you and the earth. Make sure that it is connecting to the earth and not the floor of your house or something.

Steps of the Light Meditation

1. Sit comfortably with your eyes closed.
2. Look at the screen that fills the space behind your closed eyelids.
3. Notice any light that appears on your inner screen. The light may appear as little particles, patterns, images, colours, "snow" on a TV screen, etc. (*Consider anything that is not absolute darkness to be a form of light.*)
4. Gently focus on the light.
5. It is not necessary to focus clearly. Simply look at the light with relaxed attention.
6. If you feel as though you are slipping into a sleep-like or dream-like state, allow it to happen.
7. If you do not see any light on your screen, it is alright... just focus on the dark screen. Whatever you experience is all right.
8. If you notice you have drifted off into your thoughts, simply bring your attention back to your inner screen and continue looking at the light.

Benefits of this meditation:

- Relaxation and stress reduction.
- Increased flow of fuel to the brain.

- Gradual opening of the 6th chakra - the "inner eye" or "third eye" - giving clear insight and inner vision.
- Direct experience of your calm, unbounded Inner Essence. Connecting with your Inner Essence taps a wellspring of spiritual energy which nourishes and enhances all levels of life. When connected with your Inner Essence, life flows more effortlessly, and you begin to perceive the world as a more supportive, enjoyable place. Regular contact with your Inner Essence catalyzes a gradual shift to a higher level of consciousness.

Morning of Evening Review on Light after Meditation

1. Can I honestly say that I know how to stand aside as a personality and bring *light* to bear on the problems of my daily life?
2. We are told that there is a Soul, a Being of Light irradiating the spiritual Path. Realising this, do I know anything of the freedom from worry which should enlighten my way?
3. In what manner is the *light* reflected in my life?
4. By what problems and on what an occasion is the light in me most easily evoked?
5. What activities and qualities of my lower nature need to be eliminated if the *light* is to lighten my way?
6. In what ways can I use light to help my fellow men?

To keep a spiritual diary is another valuable practice. The ideas and concepts reached in meditation are easily forgotten if they are not written down at once, and in the case of a Review, the notes that we make will indicate our progress – or otherwise – when we turn back to them at a later date.

Part II

The Law of Spiritual Approach and Glamour

The Law of Spiritual Approach is particularly related to the problem of glamour and it clearly indicates the way in which it can be overcome; Glamour has been described as a dense fog in which we are immersed, and which prevents our sight of the mountain top and the clear sky above. Even worse, the glamour in which humanity is immersed can be considered real psychic smog which not only conceals Reality, but is harmful and even poisonous.

Humanity lives under a great cloud, a great pall of murky darkness, which surrounds us even if we do not see it. It interpenetrates all our being; it is called glamour. Glamour is the result of not seeing reality as it is. As groups form and work together they demonstrate, necessarily, their ray qualities: some of the virtues and certainly most of the glammers of those rays.

In New Age and Esoteric Groups there is no lack of desire to do one's best. These groups are saturated with idealism. There is no lack of idealism today. How is it that we have such a rotten world then? Because the idealism never results in any kind of action. It remains a vision, an ideal. This world is filled with great idealistic notions of bringing peace, joy, the end of suffering to the world. Yet every day we have suffering, we have war and starvation in the world. So what about the idealism? It is glamour. It is unreal.

The great secret in transformation is the re-direction of thought.

Away from ourselves to the needs of the world. The more we are engaged in serving the needs of the world the healthier and the happier and the more serene we become. The fears, the jealousies, the unhappiness fade away from lack of energy. These glammers are only held in place by the energy with which we feed them. The first thing is to recognize them, to look at them. That is all; do nothing about them. Do not judge them or condemn them, do not try to change them, but do not try to repress them, do not try too hard 'to be better'. Every undue effort you make to overcome a failing, a glamour or whatever, simply makes the condition worse. The way to deal with a glamour is first of all to recognize it. Just look at it and do nothing about it. Do not identify with it. Just withdraw your attention from it and it will die of starvation. The major thing is the recognition and not identifying. Both in a personal sense and in a group relationship.

Some glammers to group activity:

Over-activity

Over-emphasis of form

Self-sufficiency

Mental Pride

Preoccupation with practical matters

Self-centredness on the personal level.

Meditation



Today, the most effective type of Occult Meditation is called **Raja Yoga**, the "kingly science of the soul." A yoga is a disciplined way of achieving union or alignment, and a measure of control on some plane of consciousness. **Raja Yoga** uses the creative imagination, the art of visualisation and the use of a seed thought to exercise and expand the mind into the world of meaning and significance. It is in becoming aware of life's meaning and significance that we train ourselves to function fully as souls in incarnation.

Raja Yoga is for the spiritually awakened individual intent on the right application of all available energy and resources. A typical form of Raja Yoga method of occult meditation might run something like this:

Meditation Outline

1. First, find a time and a place where the work can be done without interruption or distraction. Early in the morning is the best time, before the mind becomes preoccupied with the mundane affairs of the day. And daily regularity is important.
2. Sit in a straight-backed chair with the spine erect, yet with the body comfortable and relaxed. Fold the hands lightly in the lap and cross the ankles. Take a few slow, deep breaths while you empty out of the consciousness any personal matter that tends to cause anxiety or distract attention.
3. Lift the consciousness, through the creative imagination, to a focal point outside and above the top of the head. See this as the lower mind, the analytical critical mind stilled and quiescent, a quiet pool of light. Project a line of light

upwards to the soul centre, seeing the soul as a brilliant sun a radiant source of energy. This is the real *spiritual* self.

4. Visualise a further projection of the line of light towards the higher or abstract mind, the lowest aspect of the *divine* Self. Hold that lighted alignment in the imagination and by visualisation. This should only take a few minutes.

5. Pause for a moment of interlude, aware of the light and energy of the soul as the central point in consciousness. Then, holding the mind steady in the light, meditate for a few minutes on a seed thought, for example,

"Let the soul control the outer form and life and all events. Let love prevail. Let all men love."

6. Examine the words first with the analytical mind, then seek to penetrate to the real inner meaning. What would it *mean* if the soul *were* in control of all life on earth and if love were the energy relating all mankind?

7. Then visualise the flow and precipitation of energy throughout the planet from the highest point of divine life to its lowest point of physical manifestation.

8. Pause for a few moments of reflection on the ways and means of working out the energies of light and love in all areas of human life, in all parts of the world.

9. Say the following invocation:

May the energy of the Divine Self inspire me
And the light of the Soul direct.
May I be led from darkness to Light,
From the unreal to the Real
From death to Immortality.

9. Finally, acting as a channel for the transmission of energy and as an act of service to humanity, pour out the energies released during the meditation process. Use the Great Invocation to visualise light and love and power irradiating and inspiring human consciousness:

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM OM OM

Another Meditation Outline

The Light of the Soul

1. Endeavour to focus yourself in the light of the Soul through the practice of alignment. Realise that:
 - a. The Soul is *light*.
 - b. Light is reflected in the mind.
 - c. Then automatically you become a Light bearer.
 - d. The light shineth in a dark place.
2. Make a conscious alignment with the Soul, holding these thoughts in mind.
3. Then, consciously hold the mind steady in the Light.
4. Give five minutes to:
 - a. A dedication of the personality to the service of the Light.
 - b. The assuming of the responsibility of a Light bearer.
5. Now direct the searchlight of the soul-infused mind towards a particular glamour. Try to see it clearly, illumined, so that its causes, characteristics and disguises are “shown up”. Then lift it up into the omniscience of the Soul through which it can be dissipated and dispelled.
6. Say the following invocation:

May the energy of the divine Self inspire me

And the light of the Soul direct.

May I be led from darkness to Light,

From the unreal to the Real,

From death to Immortality.

7. Close with the Great Invocation

The Great Invocation

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light work out

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

OM OM OM

Chapter VI

Part I

Recognising Reality in Form and Relationship

by Philippe L. De Coster, D.D.

When discussing science, philosophy and spirituality all in one chapter, language immediately presents a problem to the reader. The science of metaphysics or occultism, cosmology and even quantum, for example, all have some potentially daunting concepts, whereas using philosophical terms - such as awareness, consciousness and creativity - is also problematic, because psychologists and philosophers themselves cannot always agree on their meaning. On the other hand, the New Age language of spirituality tends to be vague and ambiguous, with an over-reliance on clichés, mantras and metaphors that attempt to avoid the problem of describing the indescribable, and try to evoke it poetically instead. Indeed, it is sometimes impossible to avoid some mystical sounding language, as words are often insufficient to explain the infinite, which is of course outside finite expression.

Interpretations of Experience

“To experience” suggests ‘to be conscious’. In practise this means “to be conscious of”. As soon as consciousness is described in this way an object of experience is implicit, and correspondingly a “knower” is also implied. This is the basis of the ‘subject/object’ relationship, while the perception of this distinction resides entirely within the cognition of the “knower”.

When we think of ‘reality’ usually in Western culture the term is used with a strong emphasis on the “objective” aspect of this relationship for practical and functional reasons, with the implicit and largely unconscious assumption that “reality” exists independently of the “knower”. This briefly is the central underlying philosophic assumption of the Western approach to knowledge.

Viewed from this perspective the “knower” (*expression found in the Bhagavad Gita*) is also regarded as an object of perception rather than the source of perception.

Arjuna said: What is Prakriti and Purusha (*Matter and Spirit*)? What is the ‘Field’ and what is the “Knower of the Field”? Also, what is knowledge and that which ought to be known? These, Kesava (*Krsna*), I would like to

know. (*Most MSS omit this verse.*) (*Bhagavad Gita, Discourse 13, introduction verse in the author's translation.*)

This emphasis on the object aspect of experience, while important and practical, is one-sided and leads to a fundamentally erroneous understanding of “reality”. It seems crucial to understand that the essence of reality is experience, not objectivity per se, and that experience is both object and subject. In exploring truth, or reality, it may be that there are two cardinal sins. One is the well known “subjectivity” while the other, much less recognised in our culture, is “objectivity”, which it is suggested has become erroneously identified with reality and placed on a pedestal. It may be worth removing it from its pedestal and standing it on the ground.

It would seem that an understanding of reality requires equal recognition of both aspects of experience, and not just intellectually, within a conceptual model, which necessarily falls into the objective domain, but at a more fundamental level prior to the exercise of the faculty of conception in the cognitive process.

Can this be done? Yes, it is possible to establish awareness at earlier stages of cognition and thereby place the attention much more in touch with reality, that is, experience unprocessed by conceptual interpretation. Correct practice of meditation can achieve this though it should be introduced and guided by an experienced practitioner. The cultures from which the practice originates have long experience of this and their deep traditions embody important practical knowledge in this respect, regarding the relationship between those established in “reality” and those aspiring.

After all anyone can claim expertise but not all such people actually know what they are doing and a guide can not take you if he does not know the way, regardless of what they may say. There are signs that help but for the most part these reside in the discrimination of the aspirant who must use them and trust them, to recognise truth in his or her search.

All relationship is in truth, the heart of the soul seeking the Unique (*God, Divine Idea, Universal Cosmic Energy, the Universal Self, etc.*¹), for the divine relationship of all souls is centred in their heart connection with the Divine Universal Cosmic Source. Each soul journeys through universal realms so as to experience this communion and to explore their individuality in relationship to

¹ Note: We are using many names for “God”, as we are not talking of an individual person somewhere on high, but a cosmic energy enclosing everything in the unlimited, unending universe. God is “Universal Energy”.

Universal Cosmic Source. It is through the higher knowledge, that relationships with others gives us the experience of the sharing of Divine Love and brings us into a closer relationship with the Universal Cosmic Source.

Our god-like Source Presence, our divine self, is always in the experience of this divine relationship with the Universal Cosmic Source. As embodiments of our souls, we hold within us the truth of this connection. This truth is held within our hearts as a threefold flame of the Divine Presence. Within our chakras, the essence of this flame and our “Unique” (*God*) connection, is held as Divine Love, Wisdom and Power. This flame burns brightly, lighting the path for all parts of the soul that are in separation from the Unique (*God, the Universal Cosmic Source*) connection, to return home to the heart of the soul, the Universal and Divine Presence. As each being evolves on Earth through daily experience from the creation of their reality, there is a point in this evolution known as the soul merge. It is when the soul begins to merge with the body, and the heart of the soul begins to be expressed through the being's eyes, radiating love to others freely, that the divine relationship with the Universal Cosmic Source begins to become primary in the life of the being on Earth. Two spiritual manifestations begin to activate in the etheric realms at this time. The first is the call for the soul family to manifest in the physical life and on the ethers, supporting the path and the Light of the Soul to Earth. The second is the activation of the flame of Divine Presence within one's heart to expand.

The “Soul family” is the large group of goodwill beings who are connected through soul lineage with each other. Each soul has family members that are in etheric form as well as physical form. As the soul merges with the body enflaming the heart, a signal of sound and light frequency as rays is sent from the chakras of the being through the environment. It is this signal that attracts one's soul family to one's being. Soul brothers and sisters with a mission among humanity; and, Soul Karmic Relationships come into the being's environment as this call is met by other souls who energetically recognise this signal, engaging in “World Service”.

The “twin flame” is a relationship between two persons (*living souls*) are holding identical soul signatures within the heart . These two living souls were created from the same original spark of Divine and Universal Love, in the spherical realm of souls. This sphere of souls is held in the heart of the Divine and is in the divine relationship each soul returns to as they journey out into a state of unselfish service and love for all beings. It is the unquenchable flame within each of the souls from this Sphere that merge as “one” in the “I Am Presence”. At this time when full self mastery is held within all aspects of one's life, the “twin” flame relationship is activated, between man and woman, two persons, in selfless service to humanity. All beings then begin to receive the

transmissions of Light and love physically into the body from the Divine. If two have chosen to embody for selfless mission work on Earth, these beings will begin to physically connect to their environment. It is at this time that God (*the Universal Cosmic Source*), the Universal Self, asks both souls to choose life together as the truth of the flames of Divine Love in a relationship of unconditional love. If both souls choose this path, their love flowers beyond all love.

Part II

The Technique of Indifference

3. THE TECHNIQUE OF INDIFFERENCE

from Glamour, a World Problem, by Alice A. Bailey, pages 241/265.

We come now to a brief study of the third aspect of illusion, to which we give the name Maya, and to the technique which can overcome it. We will deal next with **the Technique of Indifference which is concerned with the distribution of soul force upon the physical plane, via the etheric plane, leading to inspiration. This is related to the Science of the Breath.**

What then is **maya**? This, my brother, is not easy to define because it **is related to the form-building activity of the planetary Logos Himself.** However, a consideration of the analogy existing between the microcosm and the Macrocosm may help somewhat.

The soul creates a threefold expression in the three worlds of human living. This is an occult truism. The outer form, the dual physical body (dense and vital or etheric) is produced, created, motivated, energised and conditioned by certain energies and forces, emanating from those levels whereon the soul has—rightly or wrongly—engineered a reaction of identification. Note this phrase, my brother. These make the man what he is; they give him his temperament, profession and quality upon the physical plane; they make him negative or positive to various types of impacting energy; they give him his character and make him what he appears to be to others; they produce his colouring, his capacities and his personality. With all of these the average man identifies himself; he believes himself to be the form, the medium through which he attempts to express his desires and his ideas. **This complete identification with the transient creation and with the outer appearance is maya.** It must be remembered that individual maya is a fractional part of the world of energies and forces which constitute the life expression of the planetary Logos, which condition our outer planetary life, and make our planet what it appears to be to the other planets.

The difference between man, the microcosm, and the planetary Logos, the Lord of the World, the Macrocosm, lies in the fact that the Lord of the World is not identified with the maya which He has created, and which has its purpose in eventually bringing about the release of the "prisoners of the planet." To that Maya, HE is supremely indifferent and it is this divine indifference which has

led to the great theological illusion of an anthropomorphic Deity and to the belief (in the East) that our planet is but the background or the plaything of the Gods. **It is this cosmic indifference which has led to the human glamour concerning the "inscrutable will of God" and to the affirmation that God is far away and not immanent in every creature and in every atom of which creatures are made.** [*vsk, or at the heart of every atom, Cosmic Buddhi*]

These are some aspects of the glammers and illusions which must be dispelled and dissipated and, in the process, discovery will be made that the form is only maya and can be disregarded, that forces can be organised and directed by energy and that the world of thought, the field of sentient consciousness and the playground of the energies are something apart from the Thinker, from the One who feels and from the Actor and Player of the many parts which the Soul undertakes to play.

The disciple learns eventually to know himself to be, above everything else (whilst in incarnation), the director of forces: these he directs from the altitude of the divine Observer and through the attainment of detachment. These are things which I have oft told you before. These truths are, for you, only the platitudes of occultism and yet, if you could but grasp the full significance of detachment and stand serene as the observing Director, there would be no more waste motion, no more mistaken moves and no more false interpretations, no wandering down the bypaths of daily living, no seeing others through prejudiced vision and—above all—no more misuse of force.

Again and again, down the ages, the Masters have told Their disciples (as I have told you) that the occultist works in the world of forces. All human beings live and move and express themselves in and through that same world of ever-moving, ever-impacting, outgoing and incoming energies. The occultist, however, works there; he becomes a conscious directing agent; he creates upon the physical plane that which he desires, and that which he desires is the pattern of things and the design laid down upon the trestle board of the spiritual consciousness by the great divine Architect. Yet he identifies himself not with the pattern or with the forces which he employs. He moves in the world of maya, free from all illusion, unhindered by glamour and uncontrolled by the mayavic forces. He is rapidly arriving, as far as his own little world is concerned, at the same "divine indifference" which characterises Sanat Kumara, the Lord of the World; therefore increasingly he becomes aware of the Plan as it exists in the Universal Mind and the Purpose which motivates the Will of God.

It is this divine indifference which is responsible for the fact that in attempting to describe "Pure Being" or God, and in the effort to arrive at some understanding of the nature of divinity, the formula of negation has been

evolved. God is not this; God is not that; God is no-thing; God is neither time nor space; God is not feeling or thought; God is not form or substance. God simply IS. God IS—apart from all expression and manifestation as the Manipulator of energy, the Creator of the tangible and the intangible worlds, the Pervader of life, or the Indweller in all forms. God is the ONE WHO can withdraw and, in withdrawing, dispel, dissipate and devitalise all that has been created—using those words in their fullest significance.

It will be obvious to you, therefore, that in these three activities of that Reality which is not identified with appearance, the will of God, the Destroyer aspect of Deity, is beneficently present. The act of abstraction produces the dispelling of the illusory world of thought; the withdrawal of the divine attention dissipates the sentient universe and brings glamour to an end; the cessation of divine direction brings death to the physical world. **All these activities are evidences of the will or of the first aspect—the will-to-good which can and will function in perfection only when goodwill is finally and fully developed on Earth, through the agency of humanity.**

The will and the breath are occultly synonymous terms. In this statement you have the clue to the ending of maya.

The above remarks are preliminary to our study of the Technique of Indifference. It is necessary to point out analogies and to link together the various aspects of related teaching if true perception is to be developed. Let us divide our consideration of this subject as follows:

1. Activity upon the etheric plane, i.e., the world of forces.
 - a. Their distribution.
 - b. Their manipulation.
2. The Science of the Breath.
 - a. The relation of the will and the breath.
 - b. Inspiration.
3. The Technique of Indifference.
 - a. Through concentration.
 - b. Through detachment.

We enter now the field of practical occultism. This is not the field of aspiration or the sphere of a planned moving forward towards that which is higher and desirable. It is, in some ways, a reverse activity. From the point reached upon the ladder of evolution, the disciple "stands in spiritual

Being" (as far as in him lies), and consciously, deliberately works with the energies in the three worlds. He directs them into the etheric body from whatever level he chooses to work—mental, emotional, or from the vital plane itself. He does this in conformity with some visioned idea, some cherished ideal, some sensed divine pattern, some spiritual hope, some consecrated ambition or some dedicated desire.

The etheric body of the individual is, as you know, a part of the etheric body of humanity and this, in its turn, is an aspect of the etheric body of the planet, which is likewise an intrinsic part of the etheric body of the solar system. Incidentally, in this far-reaching factual relationship, you have the basis of all astrological influences. Man moves, therefore, in a whirlpool of forces of all types and qualities. He is composed of energies in every part of his manifested and unmanifested expression; he is, therefore, related to all other energies. His task is one of supreme difficulty and needs the great length of the evolutionary cycle. With the mass of world energies and systemic forces we cannot here deal, but we will confine ourselves to the consideration of the individual problem, advising the student to endeavour to extend his understanding of the microcosmic situation to the macrocosmic.

a. Force distribution and manipulation upon the etheric plane.

We will now assume that the aspirant is aware of the need for him to establish a new and higher rhythm in his physical plane life, to organise his time in obedience to the injunction of his higher self, and to produce, consciously and scientifically, those effects which—in his highest moments—are presented to him as desirable. He has now a certain amount of knowledge as to the equipment available for his task and has mastered some facts anent the etheric vehicle. The pairs of opposites are clearly seen by him, even if he is as yet influenced by one or other of them; he is aware of a basic disagreement between his vision of goodness and his expression of that goodness. He has learnt that he is a triple reflection of a higher Trinity and that this Trinity is—for him—the Reality. He understands that [Page 247] mind, emotions and physical being are intended eventually to manifest that Reality.

In the last analysis, he knows that if that intermediate aspect of himself, the etheric body, can be controlled and rightly directed, then vision and expression will and must finally coincide. He is also aware that the dense physical body (the outer tangible appearance) is only an automaton, obedient to whatever forces and energies are the controlling factors in the subjective, conditioning the man. Is that physical body to be controlled by emotional force, pouring through the sacral centre and producing desire for the satisfaction of the physical appetites, or through the solar plexus leading to emotional satisfaction

of some kind? Is it to be responsive to the mind and work largely under the impulse of projected thought? Is it perhaps to be directed by an energy greater than any of these but hitherto apparently impotent, the energy of the soul as an expression of pure Being? Is it to be swept into action under the impulse of sentient reactions, ideas and thoughts, emanating from other human beings or is it to be motivated and spurred into activity under the direction of the spiritual Hierarchy?

Such are some of the questions to which answers must be found. The stage of aspiring, dreaming and of wishful thinking must now be superseded by direct action and by the carefully planned use of the available forces, swept into activity by the breath, under the direction of the inner eye and controlled by the spiritual man. Which energies can and must be thus used? What forces must be brought under direction? In what manner can they be controlled? Should they be ignored and so rendered futile by that ignoring, or are they forces which are needed in the great creative work?

It will be apparent to you that **the first step the spiritual investigator has to take is to ascertain—truly and in the light of his soul—where exactly is his focus of identification.** By that I mean: Is his major use of energy to be found upon the mental plane? Is he predominantly emotional and utilising force from the astral plane the greater part of the time? Can he contact the soul and bring in soul energy in such a manner that it negates or offsets his personality force? Can he thus live like a soul upon the physical plane, via the etheric body? If he earnestly studies this problem, he will in time discover which forces are dominant in the etheric body and will become aware consciously of the times and experience which call for the expenditure of soul energy. This, my brother, will take time and will be the result of prolonged observation and a close analysis of acts and sentient reactions, of words and thoughts. We are here concerned, as you can see, with an intensely practical problem which is at the same time an intrinsic part of our study and which will be evocative of basic changes in the life of the disciple.

He will add to this observation and analysis the conditions which will swing them into action, the frequency of their appearance, indicating to him novelty or habit, and likewise the nature of their expression. In this way, he will arrive at a new understanding of the conditioning factors which work through his vital body and make him—upon the physical plane—what he essentially is. This will prove to him of deep spiritual and significant help.

This period of observation is, however, confined to mental and intelligent observation. It forms the background of the work to be done, giving assurance and knowledge but leaving the situation as it was.

His next step is to become aware of the quality of the forces applied; in ascertaining this, he will find it necessary to discover not only his soul ray and his personality ray but to know also the rays of his mental apparatus, and his emotional nature. This will lead necessarily to another period of investigation and careful observation, if he is not already aware of them. When I tell you that to this information he must add a close consideration of the potencies of the forces and energies reaching him astrologically, you will see what a stern task he has set himself. Not only has he to isolate his five ray energies, but he has to allow for the energy of his sun sign as it conditions his personality, and of his rising sign as it seeks to stimulate that personality into soul responsiveness, thus working out soul purpose through personality cooperation.

There are, therefore, seven factors which condition the quality of the forces which seek expression through the etheric body:

1. The ray of the soul.
2. The ray of the personality.
3. The ray of the mind.
4. The ray of the emotional nature.
5. The ray of the physical vehicle.
6. The energy of the sun sign.
7. The influence of the rising sign.

Once, however, these are ascertained and there is some assurance as to their factual truth, the entire problem begins to clarify and the disciple can work with knowledge and understanding. He becomes a scientific worker in the field of hidden forces. He knows then what he is doing, with what energies he must work, and he begins to feel these energies as they find their way into the etheric vehicle.

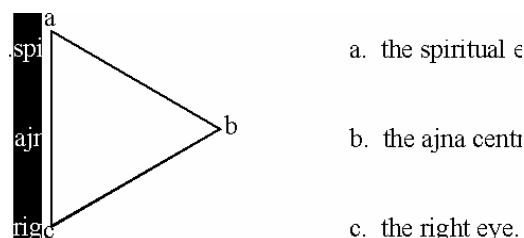
Now comes the stage wherein he is in a position to find out the reality and the work of the seven centres which provide inlet and outlet for the moving forces and energies with which he is immediately concerned in this particular incarnation. He enters upon a prolonged period of observation, of experiment and experience and institutes a trial and error, a success and failure, campaign which will call for all the strength, courage and endurance of which he is capable.

Broadly speaking, the energy of the soul works through the highest head centre and is brought into activity through meditation and applied aptitude in contact. The energy of the integrated personality is focussed through the

ajna centre, between the eyes; and when the disciple can identify himself with that, and is also aware of the nature and the vibration of his soul energy, then he can begin to work with the power of direction, using the eyes as directing agencies. There are, as you have gathered in your studies, three eyes of vision and direction at the disposal of the disciple.

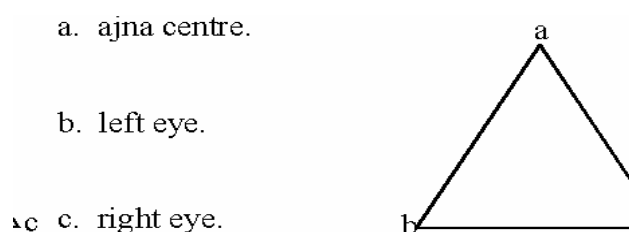
1. The inner eye, the single eye of the spiritual man. This is the true eye of vision and involves the idea of duality (of the see-er and that which is seen); the divine eye. It is that through which the soul looks forth into the world of men and through which direction of the personality takes place.

2. The right eye, the eye of buddhi, the eye which is in direct responsive relation to the inner eye. Through this eye the highest activity of the personality can be directed upon the physical plane. You have therefore in this connection a triangle of spiritual forces which can be swept into unique



activity by the advanced disciple and initiate. **It is through this triplicity, for instance, that the trained initiate works when dealing with a group of people or with an individual.**

3. The left eye, the eye of manas, the distributor of mental energy under correct control—correct as far as personality purposes are concerned.



This eye is also a part of a triangle of forces, available for the use of the aspirant and the probationary disciple.

The inner or divine eye is quiescent and relatively inactive, being only the organ of observation where the soul is concerned and it is not yet—in the majority of cases—a distributor of directing soul energy. The disciplined reoriented aspirant, however, integrated and focussed in his purified personality, is using both buddhic and manasic force; he is beginning to be intuitional and

predominantly mental. It is when these two triangles are under control and are beginning to function properly that the seven centres in the etheric body are brought under clear direction, become the recipients of the established rhythm of the developed human being, and present consequently an instrument to the soul through which appropriate energies can flow and the full organisation and purpose of a functioning son of God can be manifested on Earth.

Next comes what we have called the stage of direction. The soul or the integrated personality is in command or—on a higher turn of the spiral—the Monad is in command and the personality is simply then the agent of spirit. Through the two triangles or through both of them working synchronously, the centres up the spine (five in all) are brought under rhythmic control. Energy is directed into them or through them; they are steadily brought into a beauty of organisation which has been described as a "life aflame with God"; it is a life of spiritual application and service wherein the higher triangle is the most potent.

The following three statements sum up the story of the eventual release of the disciple from the Great Illusion:

First: As the soul, working through the higher triangle, becomes the directing agent, illusion is dispelled. The mind becomes illumined.

Second: As the personality (under the growing influence of the soul) works through the second triangle, glamour is dissipated. The control of the astral nature is broken.

Third: As the disciple, working as the soul and as an integrated personality, assumes direction of his life expression, maya or the world of etheric energies becomes devitalised, and only those forces and energies are employed which serve the need of the disciple or the initiate as he fulfils divine intent.

You will note that this is all embodied and brought about in the sevenfold work described above. This can be summarised as follows:

- 1. The disciple discovers the focus of his identification.**
- 2. He ascertains the nature of the forces he is in the habit of using and which perpetually seem to swing him into action.**

3. He becomes aware of the strength and frequency of this force expression.

All this is carried forward as the mental observer.

4. He becomes conscious of the quality of the forces employed, their ray relation or their astrological significance.

This is a sentient, feeling activity and is not so basically mental as the previous three stages.

5. He identifies the centres in the etheric body and becomes aware of their individual existence as force agents.

6. The two "triangles of vision and direction" in the head reach a stage of organisation and become

a. Active and functioning mechanisms.

b. Related and functioning, as one expressive instrument. This is an objective and subjective activity.

7. The galvanising of the physical body into activity through the medium of the directing agencies in the head and through the centres up the spine.

The question now arises as to how this is to be brought about. This brings us to our second point.

b. The use of the Science of the Breath.

... **The entire science of the breath is built around the use of the Sacred Word, the OM.** The use of the Word is intended to be confined to those aspirants who are earnestly pledged to tread the Way, but it has been passed on and its use enjoined by many unscrupulous teachers, particularly those swamis who come from India, pose as Holy Men and get the silly women of the occident into their clutches. The Word is then used with no spiritual intent but simply as a sound which, carried on the breath, produces psychic results which indicate to the gullible their deep spirituality.

The trouble is that breathing is inevitably related to the OM, but the effects are dependent upon motive and inner fixed intention. ... The only factor

which makes the breath effective is the thought, the intent and the purpose which lie behind it. In this statement, you have the clue to dynamic useful breathing exercises. Unless there is a clear appreciation of purpose, unless the disciple knows just what he is doing as he practises esoteric breathing, and unless the significance of the words "energy follows thought" is understood, breathing exercises are sheer waste of time and can be dangerous. From this it can be gathered that only when there is an alliance between breathing and thinking will results be possible.

Behind this lies a third and even more important factor—the WILL. Therefore, the only person who can safely and usefully practise breathing exercises is the man whose will is active—his spiritual will and, therefore, the will of the Spiritual Triad. Any disciple who is in process of building the antahkarana can begin to use, with care, directed breathing exercises. But, in the last analysis, it is only the initiates of the third degree and who are coming under monadic influence who can properly and successfully employ this form of life direction and reach effective results. This is fundamentally true. However, a beginning has to be made and to this effort all true disciples are invited.

If all the implications in the above paragraph are considered, it will be apparent that the disciple has to establish—as a preliminary step—a direct relation between his brain, his mind and the will aspect of the Spiritual Triad; in other words, the negative receptor of thought (the brain), the agent of the will (the mind), and the Triad itself, have to be brought into contact with each other, via the antahkarana. When such a relation exists or is beginning to be established, then breathing exercises can safely and profitably be attempted. You see, my brother, only the directed will, using the organised rhythmic breath as its agent, can control the centres and produce an ordered purpose in life. Therefore, it is the dominating idea or line of mental activity with which the disciple must be concerned as he performs a breathing exercise. **This idea must embody some purpose, some planned activity and some recognised goal before the breath which will engineer or implement it is generated, assembled, sent forth and thus becomes the carrier of power. This has to be done upon the wings of conscious intention,** if I may here speak symbolically. I would urge you to read these last sentences with frequency because they concern the Science of the Breath and hold the clue to needed work. **This science is primarily and fundamentally concerned with ideas as formulated into clear thoughtforms and thus condition the life of the disciple upon etheric levels.** From there, they eventually condition his physical plane life.

... When there is true idealism, right thought, plus an understanding of the vehicle of expression and the world of forces into which the idea has to be

launched, then the student can safely follow certain scheduled breathing exercises and the second phase or the result of sound rhythmic breathing will appear. This is Inspiration.

Breathing exercises, my brother, have a purely physiological effect when not impelled or motivated by directed thought and when they are not the result of the aspirant attaining and adhering to a point of tension. **Steadily, whilst the process of inhalation and exhalation is being carried forward, a clear line of active thinking must be preserved so that the breath (as it is sent out) is qualified and conditioned by some idea.**

It is here that the average aspirant fails so often. He is usually so intensely preoccupied with the process of directing breathing and so expectant of some phenomenal results, that the living purpose of the breath is forgotten; this is to energise and add quality to the life of the centres through the medium of some projected and presented thought, expressing some sensed and determined idea. Where this background of idealistic thought is lacking, then the results of the breath will be practically nil or—where there are results of any kind under these circumstances—they will be in no way concerned with thought but will be psychic in nature. They can then produce lasting psychic trouble, for the emanating source of the activity is astral and the projected energy goes to centres below the diaphragm, thus feeding the lower nature, enriching and strengthening its astral content and thereby enhancing and deepening glamour. The results can also be physiological, producing the stimulation of the etheric body leading to the strengthening of the physical nature; this often leads to serious results, for the breath is carried to centres which should be in "process of elevation" as it is esoterically called; this increases their physical potency, feeds the physical appetites and makes the task of the aspirant much harder as he seeks to sublimate the lower nature and anchor or focus the life of the centres above the diaphragm or in the head.

Glamour and maya are then increased and for the life in which these exercises are misapplied, the aspirant remains in a static and unprofitable condition. As he breathes in or inhales, he draws the breath from within his own aura, his auric ring-pass-not; he feeds the lower nature and sets up a vicious circle within himself which strengthens day by day until he is completely enmeshed by the glamour and maya which he is constantly establishing and re-establishing. The lower centres are steadily vitalised and become extremely active and the point of tension from which the aspirant then works is found in the personality and is not focussed in relation to the soul; the consciousness of the uniqueness of special breathing and the expectancy of phenomenal results bar out all thought, except lower reactions of a kama-manasic nature; emotion is fostered and the power of the astral body is tremendously increased; very frequently also the physiological

results are potent and noticeable, such as a great chest development and the muscular strengthening of the diaphragm. ...

... These techniques and exercises will be taught, to start with, in the new and coming schools of esotericism.

Inspiration is a process of qualifying, vitalising and stimulating the reaction of the personality—via the centres—to that point of tension where soul control becomes present and apparent. It is the mode whereby energy from the soul can flood the personality life, can sweep through the centres, expelling that which hinders, ridding the aspirant of all remaining glammers and maya, and perfecting an instrument whereby the music of the soul and, later, the musical quality of the Hierarchy can be heard. Forget not that sound permeates all forms; the planet itself has its own note or sound; each minute atom also has its sound; each form can be evoked into music and each human being has his peculiar chord and all chords contribute to the great symphony which the Hierarchy and Humanity are playing, and playing now. **Every spiritual group has its own tune (if I may employ so inappropriate a word) and the groups which are in process of collaborating with the Hierarchy make music ceaselessly.** This rhythm of sound and this myriad of chords and notes blend with the music of the Hierarchy itself and this is a steadily enriching symphony; as the centuries slip away, all these sounds slowly unite and are resolved into each other until some day the planetary symphony which Sanat Kumara is composing will be completed and our Earth will then make a notable contribution to the great chords of the solar system—and this is a part, intrinsic and real, of the music of the spheres. Then, as the Bible says, the Sons of God, the planetary Logoi, will sing together. This, my brother, will be the result of right breathing, of controlled and organised rhythm, of true pure thought and of the correct relation between all parts of the chorus.

Think out this theme as a meditation exercise and gain inspiration thereby.

c. The Technique of Indifference

I have, in my other books, given much information anent the etheric body and the centres—major and minor—which are to be found within its radius. There is a tendency among students to identify the centres with the physical body in their thinking and not so clearly with the etheric body. This concerns location in the majority of cases and is a mistake. Aspirants would do well to avoid any concentration at all upon the physical body and learn gradually to shift their focus of attention into the etheric body. Necessarily the physical body is active and potent but increasingly it should be regarded as an automaton, influenced and directed by:

1. The vital body and the forces of maya; or by inspiration, emanating from points of spiritual tension.
2. The astral vehicle and the forces of glamour; or sentient, conscious love, emanating from the soul.
3. The mind and the forces of illusion; or by illumination, coming from higher sources than the life in the three worlds.
4. The soul, as the vehicle of monadic impression, until such time as the antahkarana is built—that bridge in mental matter which will eventually link the Monad and the personality.

One of the problems which disciples have to solve is the source of the incentive, impulses, impressions or inspiration which—via the etheric body—sweep the physical vehicle into activity upon the physical plane, thus giving a demonstration of the quality, purpose and point of tension of the incarnating man, and manifesting the nature of the man as he is at any particular point upon the ladder of evolution. According to the tensions and impulses indicated, will be the activity of the centres. You can see, therefore, how much that I teach reverses the usual occult procedures. I teach no mode of awakening the centres because right impulse, steady reaction to higher impulsions and the practical recognition of the sources of inspiration will automatically and safely swing the centres into needed and appropriate activity. This is the sound method of development. It is slower, but leads to no premature development and produces a rounded out unfoldment; it enables the aspirant to become truly the Observer and to know with surety what he is doing; it brings the centres, one by one, to a point of spiritual responsiveness and then establishes the ordered and cyclic rhythm of a controlled lower nature.

That breathing exercises may eventually find a place in the training of the disciple is true and possible, but they will be self-initiated as a result of rhythmic living and a constant right use of the Sacred Word, the OM. When, for instance, a disciple in meditation sounds the OM seven times, it is the equivalent of a breathing exercise; when he can send the energy thus generated on the wings of conscious planned thought to one or other of the centres, he is bringing about changes and readjustments within the mechanism which handles force, and when this can be carried out with ease and with the mind held at a point of "thought-full tension," then the disciple is well on the way to shifting his entire focus of attention away from the world of illusion, glamour and maya and into the realm of the soul, in the world of the "clear cold light" and into the kingdom of God.

When he also adds to this an understanding and the practice of the Technique of Indifference, he stands free and liberated and is essentially at all times the Observer and User of the apparatus of manifestation.

What is this technique? What is indifference? ... It means in reality the achieving of a neutral attitude towards that which is regarded as the Not-self; it involves a repudiation of similarity; it marks the recognition of a basic distinction; it signifies refusal to be identified with anything save the spiritual reality as far as that is sensed and known at any given point in time and space. It is, therefore, a much stronger and vital thing than what is usually meant when the word is used. **It is active repudiation without any concentration upon that which is repudiated.** That is a statement of moment and warrants your careful consideration.

It is concerned with the point of tension from which the observing disciple or aspirant is working. The point of tension becomes the emanating source of some type of energy, and this pours down into and through the etheric body without being in any way affected by maya or by the concentration of diverse forces of which the etheric body is ever composed. Indifference, technically understood, signifies direct descent from there to here, without deviation or distortion. The manifesting entity, the disciple, stands steady and firm at this point of tension and his first step is, therefore, to ascertain where that is, on what plane it is found, and what is the strength of the tension upon which he has to depend. The next step is to discover if that which he seeks to convey to the physical body, and thus produce effects upon the outer world of experiment and experience, is distorted by illusion of any kind, arrested in its expression by glamour, or liable to be sidetracked by uncontrolled forces and by the maya which these produce. This he ascertains not by identifying himself, stage by stage of descent, with the hindrances and possible obstructions but by intensifying his point of tension, by the constant recollection of the truth that he is the Self and not the not-self and by a process of projection; this projection is defined as sending of energy, qualified and recognised, from the point of tension direct and undeviatingly to the vital body from whence it can find its way to the seven centres of control.

It is at this point that he applies the technique of indifference for, if he does not, that which he is seeking to express may be held up and arrested by etheric force or by the veils of maya. He works consequently from a point of intense concentration; he refuses any "attachment" to any form or plane as he projects the energy into and through the three worlds. When he discovers any arresting or sidetracking of progress through active illusion,

or glamour, he "detaches" himself consciously from such contacts and braces himself for the final stage of indifference or repudiation of all forces except those which he—consciously and with purpose—is seeking to use upon the physical plane.

In the last analysis, my brother, *the point of tension for the average disciple will be found on mental levels*, involving the illumined mind and a growing soul contact:

- a. He will be able then to "see" clearly in the light of the soul, and with a developed sense of values; he can consequently dispel illusion.
- b. He will be able to project light, consciously, on to the astral plane and can thus dissipate glamour.
- c. He will be able to pour light energy through the etheric body and anchor the light or energy in the appropriate centres because there will be complete indifference or non-identification with maya.

Where the initiate is concerned, the process is carried on at first from a point of tension within the soul and later from a point of tension in the Spiritual Triad. ...

It sounds fairly simple and easy of accomplishment as the aspirant reads these fairly simple elucidations of a difficult process but that in itself is delusion. Age-long identification with the form side of life is not easily overcome and the task ahead of the disciple is a long and arduous one but one which promises eventual success, provided there is clear thinking, earnest purpose and planned scientific work.

(3. The Technique of Indifference, from *Glamour, a World Problem*, by Alice A. Bailey, pages 241/265, Lucis Press Ltd, London, UK (1971, fourth printing).

The Principle of Essential Divinity

The Divinity in All

Essential Divinity is the fundamental essence found at the heart of all things, the Spirit Within, the Inner Fire, the "most basic reality of all." It is the life force at the core of every creation, the cornerstone of every structure. In the writings of all the world's great religions this Principle is confirmed, that there is a universal Energy or Life which is the essence of all things. "Having pervaded this entire Universe with a fragment of Myself, I remain." Krishna speaks these words in the *Bhagavad Gita*, the Hindu *Song of God*.

Cultivation of Essential Divinity

Essential Divinity is a living reality which must be experienced, through inner illumination and revelation. We therefore "awaken" to this Divine aspect of ourselves, the highest aspect, the true essence of our being. Once awakened we begin to see the Divinity in all things, and as the light naturally attracts and cultivates the growing plant, we begin to cultivate Divinity within ourselves and in all around us, seeing ever more clearly the Divine Plan and Purpose working in and through all that is.

United Divine Purpose

Seeing the Divine in all inspires Right Human Relations and stimulates Goodwill, these energies are required for Group Endeavour and Spiritual Approach. As we become ever more aware of the Divine in all, we welcome and cooperate with an ever-growing number of beings on the path of evolution, and we in turn are welcomed and cooperated with. This sets up a potent, ever-growing vibration of energy within humanity. This energy, once understood and controlled, is the very way we can contact and come into closer alignment with Shamballa, "the centre where the will of God is known." This great invocative appeal on the part of Humanity will be answered, and Humanity in closer rapport with God will continue our evolutionary path toward the "Life Abundant."

Discussion of the Principle of Essential Divinity

The Principles and Laws we're exploring are a modern restatement for this time period of those commandments, rules, and techniques given from time immemorial for the awakening of humanity to its divine heritage.

The practice of the Principles and Laws presents a Way of life, from the Right Human Relations of the human condition through the Group Endeavour of the

Soul, into the eternal Sunlight of full Divinity. Throughout this journey of the Spirit through the worlds of form, the invisible Life Force unfolds each step of the Way.

Matter is the Vehicle for the manifestation of Soul on this plane of existence and Soul is the Vehicle on a higher plane for the manifestation of Spirit and these three are a Trinity synthesized by Life, which pervades them all. (*The Secret Doctrine*, from Alice A. Bailey's *The Soul and Its Mechanism*, pages 81–82.

The animating current energizes the Life Force at the core of all creation, that essential divinity which permeates every aspect of consciousness. This Reality has been called Monadic Essence ~ as well as Purpose, Power, Will, Life, the Presence.

From the realm of the Originator of all that exists straight through the seven dimensions of incarnated life, down to the personality - the monadic consciousness of that Absolute Being links every aspect, form, and vehicle with every other. And humanity itself is the veiled expression of that Greater Life, engaged in a vast experiment in form, in a seemingly endless journey through cycles of incarnation, and increasingly unveiling that essential Divinity within ~ uniting Heaven with earth, infusing matter with Spirit, and eventually, at the end of the process, releasing the imprisoned Reality into full expression.

"Essential," in terms of "Essential Divinity," does not mean "needed" or "necessary." Instead, it means "fundamental" "basic," "primal." Essential Divinity, then, indicates a fundamental essence found at the heart of all things. The human being is essentially divine, held in form by a current of Life Energy flowing from the inmost, emergent ground of Being to the lowest anchoring point on the levels of manifesting appearance. There is no escape from this continuous flow of divine energy. When the current of energy ceases, the human unit returns to the Source, back to that realm from which the cycle of incarnations issued forth.

That the human being is in essence divine has been taught throughout the ages, but this truth for most still remains a theory and not a certainty.

The Presence of the Soul abides with me. I walk with God by night and day. I stand with God upon the ways of men; the shadow of His Presence, which is the Presence of my Soul, reveals the God on every hand, in every man. I see divinity on every hand in every form. (*Discipleship in the New Age* ,by Alice A. Bailey, Volume I, page 176)

The Principle of Essential Divinity can be realized and cultivated most effectively through the "Practice of the Presence." This technique of the great mystics is not only a form of mystical or abstract awareness of God, but a method of progression into the presence - or higher vibration ~ of the enfolding divinity. The occult and mystic ways meet and blend to make the Practice of the Presence a dynamic and powerful method of realizing our essential nature, and for cooperating with the Plan and Purpose of that great Intelligence Who initiated the universal process of unfoldment through form.

The value of the individual is based on the inherent divinity of the human spirit and on the integrity of the Whole. The Biblical passage "In Him we live and move and have our being" is the statement of a fundamental law in nature, and to this statement we might add another: "In us He lives and moves and has life."

Unveil to us the face of the true Spiritual Sun,
Hidden by a disc of golden light,
That we may know the truth
And do our whole duty
As we journey to Thy Sacred Feet.
- The Gayatri

"Life is a pure flame and we live by an invisible sun" within. That sun is the Presence. It is veiled by golden light, that is, by the Angel of the Presence, the Soul.

A "cryptogram" in *Leaves of Morya's Garden* (Volume II, p. 110) indicates the passage through the Soul to Spirit, the Essential Divinity within:

Night fell. Christ was seated at a threshold.

A scribe approached and asked: "Why dost thou sit in the passageway?" Christ answered: "Because I am the threshold of the Spirit. If thou wouldst pass, pass through me."

This same message is given in the Biblical passage, "I am the way, the truth and the life: no one comes to the Father, but by me" (John 14:6); that is, by way of the Soul or Christ Consciousness.

The disciple, having developed two divine aspects ~ the creative activity of the personality and the impersonal, inclusive love of the Soul ~ now approaches the highest aspect, the "Will, the Life, the Father, the Monad, the One." (*The Rays and the Initiations*, by Alice A. Bailey, page 105)

A distinction must be made between the words "spiritual" and "divine," between the Soul and the Spirit, the Essential Divinity within. The quality of spirituality is Love. The quality of divinity is Will. The mediating principle which relates and unites the two is Wisdom. The final achievement of the universal process is attained through Love-Wisdom-Will.

The first of the factors revealing the divine nature is the tendency to synthesis. This tendency runs through all nature, all consciousness, and is Life itself. The motivating urge of God, Spirit, the Monad, is towards union and at-one-ment.

The truth of the Essential Divinity of all life empowers each of the Principles and Laws. It energizes the pull-from-above and the urge-from-below in all the approaches between the individual or group and the Originator of the incarnation process. It is this Life, this Fire, Spirit, and synthesizing energy that gives livingness to the expression of the Laws and Principles in the manifested form life. The microcosm reflects the Macrocosm, and therefore each human being is related to God through essential similarity. The reality of this divine essence at the heart of the evolutionary process has provided the incentive for humanity's steady movement into greater knowledge, wisdom and wider inclusiveness. Belief in the Essential Divinity of humanity provides the incentive toward building the new world.

The livingness of the Christ Presence in every human's nature and the strengthening use of the spiritual Will is bringing about a "living transfiguration of the lower aspects" and the increasing Soul-infusion of all life. A growing recognition of the Essential Divinity of all life, at the same time, brings an awareness of its special qualities of magnetism, love, nonseparativeness, intuitive understanding, and cooperation with the Plan of God. These qualities are all associated with the second, or building Ray of Love-Wisdom. This essential Life provides the fuel which activates the mechanism of the Soul and personality into the needed movement.

The human unit, the living Monad in form, is veiled or hidden by the Angel of the Presence ~ the Soul, or solar Angel. Indeed, life in form is more than the activity of atoms, more than that living principle which produces self-perpetuation, reproduction, motion, growth, and that elusive aspect we call livingness, vitality, and vibrancy. Life in form is fed by an invisible, indescribable, indestructible flame.

Humanity, it is said, provides one of the "fundamental, original centres of force which can and will form an outpost of the divine consciousness," and an expression of the divine Soul, manifesting eventually as the three psychological characteristics of divinity: Light, Energy, and Magnetism.

The fifth kingdom, the kingdom of Souls, provides a field of service wherein the human unit has full scope for the use of their innate divinity in human service to the plan.

The glory of scientific attainment and the magnificent evidence of creative art ~ both modern and ancient ~ leave no room to question man's divinity. Here then are the "great things" of which Christ spoke, and here again is the triumph of the Christ within the human heart. *The Externalisation of the Hierarchy*, by Alice A. Bailey, page 605).

There is one major Reality and that reality is the fact of Being and Essential Divinity, the initiator of all that is, and the source of that Life Force which holds all things in form within the manifested world. In that stage of pure Being the Monad, the sustaining force, eternally rests, while its energy flows downward through the planes of expression to sustain the worlds of form.

The human being is on the threshold of establishing this fact in consciousness. Theorizing about this Reality is gradually giving place to certainty. The force of this life-sustaining energy, of this innate divinity, embodied in some measure, large or small, by each member of the human family (as well as by groups) can now act as a mediating transformer.

The aspects and attributes of this divinity have been listed as follows:

... God is mind. God is intelligent functioning. God is creative activity. These are the qualities of the deva [form nature] evolution. God is love. God is relationship. God is consciousness. These are the three qualities of the Christ [Soul] evolution ... God is life. God is fire. God is pure being. These are the qualities of the Spirit aspect, the omnipotent aspect of Deity. (*The Rays and the Initiations*, by Alice A. Bailey, page 180)

Humanity is the planetary group which expresses all the divine aspects, in various degrees, in time and space. The realization that the human unit is not only the vehicle or personality, but that both body and personality are vehicles for the expression of a willing Life, of an inclusive Love, and of creative, lighted energy, enables consciousness to cross the barriers that divide and separate in order to reveal the Essential Divinity that synthesizes every aspect, visible and invisible, known and unknown, latent or in full expression.

Every great religion has taught in one way or another that humanity is the child, the fragment, the expression of God, or of some unknown Power and has put forward different commandments, rules and techniques, to bring about greater recognition of this fact and truer expression of it. And, in fact, human conflict all down through the ages has been, fundamentally, the pull between an egocentric,

separative attitude and a partnership in the great whole. (Meditation Group for the New Age, First Year, Set VI, page 15)

One purpose for the existence of humanity in time and space in the form world is this: the human family is a mediating and transmitting agent for the higher energies to the three lower kingdoms. Humanity, as a group, stands midway between the three higher expressions of essential divinity and the three lower kingdoms - the animal, plant, and mineral.

We are not human beings on a spiritual path, we are spiritual beings on a human path.

The Science and Service of Blessing

by Dr. Roberto Assagioli, M.D.

Source: Sundial House, Tunbridge Wells, Kent, UK, 1968



Sundial House Premises

The Science and Service of Blessing

Part I

Radiation and Blessing

The value of the age-old service of Blessing needs to be reaffirmed. It is a conscious and deliberate use of radiation and is one of the greatest contributions we can make to the well-being of our fellow men.

Blessing is therefore a service which is based on the laws that govern energy and radiation, and to bless effectively we should have some understanding of radiation, its nature and its laws.

In general terms, radiation is an outward projection of energy from some originating source. It is a subject which is today being increasingly studied by scientists, and the extensive explorations in this field now being undertaken by, for example, the Radiation Laboratory of the University of California, are an indication of its growing importance as the New Age science emerges.

As a result of these investigations, we may expect to learn a great deal more about this ancient means of distributing beneficence. In the meantime, let us

remember that radiation is magnetic, and similarly that Blessing is an act which blesses those who give as well as those who receive. When we seek to bless, we place ourselves in a divine circulatory flow of benediction.

What Is Radiation?

Active, or conscious, human radiation finds a close analogy in the projection of radio or television waves from a transmitting station. It can be put into operation in two ways:

1. *In all directions*, with no specific aim or target as in broadcasting, and addressed to "all it may concern," to all who may be able and willing to receive the message or impression. In order to be effective this type of radiation demands a considerable degree of inner power, a high spiritual "voltage."

2. *Specific Radiation directed towards a definite target.*

This is analogous to those etheric waves which are projected in only one direction. This method does not demand so high a "voltage," because the effect is increased by the focussing of the energy, much as the heat of the sun's rays can be sufficiently amplified by concentration through a lens to kindle a fire.

What We Can Radiate

By means of mental and spiritual telepathy we can radiate *ideas*: either pure abstract ideas, or ideas formulated into thoughtforms. We can also radiate qualities, aspects, attributes, such as Love, Light, Joy, Strength, Will. These two forms of radiation can be combined, that is, we can radiate ideas or thoughtforms conditioned or vitalised by spiritual qualities.

Each of us necessarily and inevitably radiates *what he is*.

It is time that we realised this and became aware of the opportunity it offers and the responsibility it entails, so that we may consciously utilise this power to the full and use it only in constructive and helpful ways. Radiation can be considered a form of telepathy; it is a way of "impressing," and it has both general and specific aspects. It expresses what we really are, which, in both a higher and a lower sense, is much more than we are aware of.

Emerson wrote in his essay on *Social Aims*: "Don't say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary. One may disguise the tone of the voice, but the radiation of the heart cannot be falsified."

Techniques of Radiation

Let us consider *how* to radiate. This is important for the success of our endeavour.

1. First comes a general preparation in which we concentrate on what we want to radiate. In the case of a spiritual quality, an effective preparation consists in arousing in ourselves that quality, of identifying ourselves with the idea, the feeling, the qualified energy. Then it radiates spontaneously. In this way we can combine both spontaneous and purposeful, directed radiation.

Another factor which increases the effectiveness of radiation is joy. This may cause surprise at first, but we can easily become convinced of it by realising that joy has always a stimulating and vivifying effect, so that it facilitates and enhances the effectiveness of every action.

2. After this preparation comes the exact formulation or visualisation of the idea. It can be a word or a phrase and, whenever possible, an image or a picture.

3. In the third stage we link up with and tune in to the recipient. This is accomplished in two ways:

(a) By visualising the person, nation, world, etc.

(b) By sending a wave of love in the same direction. Love is a great linking and unifying energy.

4. In the fourth stage comes the actual *projection*. This is best done by visualising a channel or beam of light projected towards the target; or, in the case of a general radiation, beams of light in all directions.

Responsibility

A real danger arises when, prompted by our will-to-power, we are tempted to impose our radiatory influence on others. Even if we do this with the best motives, it may be harmful. Let us remember that we never have the right to infringe the freedom of others, and we must beware not to project on others our "ideal" image of them, or what we think they should be.

This very common mistake is often made by parents.

It is committed either by an outward display of authority, or by means of "persuasion" and suggestion, but it can be just as harmful in a subtle way if it is

done through radiation. Therefore, let us realise our responsibility in this respect and never try to influence in any specific direction.

The same warning may be given concerning "prayers" or projected thoughts used for influencing political or religious leaders in specific directions. Radiation may also be too intense, and this may have two effects: it may repel the recipient, evoking a contrary reaction, or it may "burn" and be destructive. The effects of the sun's rays provide a good example. The Sun is the source of all life and its rays are beneficent, healing and life-giving; but when they are too intense, we retreat into the shade, or, if we persist in remaining exposed to them, we may get sunburnt and even suffer sunstroke. But that is not the fault of the sun, but of our own stupidity.

Radiation and Magnetic Attraction and their Redemptive Effect

Radiation and magnetism appear at first to be contradictory. Radiance, however, evokes magnetism, its effect is magnetic and the recipient of radiation is attracted towards the radiating centre or source. A clear example of this is the response of a plant to sunlight; the sun radiates light to the plant, which is attracted and reaches up towards the sun. The radiation of the sun is thus magnetic.

The same is true of the light of the Soul or Self playing upon the personality; the Soul radiates its light and the right reaction of the personality is a yearning towards this source of light; it is its response to the magnetic attractor of the Soul. But the personality does not always react in this positive way; sometimes it is not aware of or repels the Soul's influence.

Magnetic attraction also takes place in inter-persona relationships; if a person radiates light and love toward other human beings, they are attracted. The normal effect of radiation, therefore, is attraction-magnetism; it attracts towards the source of radiation.

Spiritual Radiation

Spiritual Radiation is a redemptive process, producing what might be called almost a "chemical change" in the substance of humanity and of the planet. Each of us is contributing to it all the time, and the *group contribution* - the radiation of groups gathered for specific purposes is a growing factor in life on earth today.

As we progress, we become increasingly radiatory and magnetic and we have to respond to those who are attracted by this magnetism. It is inspiring to realise that each step we take upward changes, heightens and intensifies our spiritual emanation.

The conscious projection of thoughts and the active radiatory work of *blessing* are *specific* types of radiation. To be effective, this radiation must flow from the soul-infused personality - at least soul-infused to a certain extent.

A blessing or benediction might be regarded as "*a transfer of spiritual energy*." This illuminates the concept of radiation. When someone with spiritual power blesses another, and the blessing is not formal or perfunctory, it is a transmission of energy, a form of radiation.

Blessing and *healing* are also linked and a real blessing can have a healing effect. This is not necessarily physical, but can be psychologically and spiritually beneficial. Also in healing, however, there is need for caution. For instance, concentrating the attention on the patient's illness, or on the parts of the body affected, might have undesirable effects.

Under the Law of Cause and Effect the release of divine energies emerges as radiation, and the *redemptive* process of evolution is thus carried out. So blessing becomes part of the redemptive process of evolution.

When radiation has a spiritual quality, when it emanates from a man who has achieved a high point of Self-realisation, its effects are potent. A modern psychologist, A. H. Maslow of Brandeis University, has recognised the reality of such radiation and has describe it as follows:

" ... in self-actualising, creativeness is 'emitted,' like radioactivity, and hits all of life, regardless of problems, just as a cheerful person' emits' cheerfulness without purpose or design or even consciousness. It is emitted like sunshine; it spreads all over the place; it make things grow (which are growable)."

(*Creativity in Self-Actualising People*, p. 12,)

Keyserling has stated the same truth in a strong way " ... the mere existence of a saint is a blessing -the mere existence of a hero gives strength and courage; the mere existence of a great believer creates faith; and that of one who greatly trusts generates confidence. More over, it is the silent effortless *radiance* of deep being: which ensures the most powerful action at a distance. This has proved itself true thousands of times, in space as well as in time." (Hermann Keyserling

From Suffering to Fulfilment, p. 90.)

From the angle of human evolution, it might be stated that only when the soul aspect is dominant does the response apparatus (the form nature of man) fulfil its destiny, and only then does true radiation and the pure shining forth of light become possible.

The *creative* faculty works by means of radiation and magnetism. These bring to its possessor the material for creation and a magnetic capacity which arranges in due form and beauty that which radiation has evoked. Creativity is a consequence of a particular state of mind and a specific state of being; it signifies a point in evolution wherein the person is definitely "radioactive."

Radiation and magnetism are an expression of the energetic or dynamic aspect of love, and our attempts to realise spiritual love may be helped by the recognition that it is a magnetic energy.

Each of us can and should be a "centre of radiation," affecting other centres and lives and in this way fulfilling our part in the redemption of the planet. We each have our sphere of radiation; it is our area of responsibility, and within that sphere-which is larger than we think-we can serve in an effective way the Purpose of Divinity.

"The sense of the earth opening and exploding upwards into God; and the sense of God taking root and finding nourishment downwards into earth. A personal, *transcendent* God and an evolving Universe no longer forming two hostile centres of attraction, but entering into hierarchical conjunction to raise the human mass on a single tide. Such is the sublime transformation which we may with justice foresee, and which in fact is beginning to have its effect upon a growing number of minds, freethinkers as well as believers: the idea of the spiritual evolution of the Universe. The very transformation we have been seeking."

(Pierre Teilhard de Chardin in The Future of Man.)

Part II

Techniques of Blessing

A problem continually facing us is *what use to make* of the energies aroused or received through *meditation*, prayer, affirmation and invocation. These energies must be used for two reasons:

1. To avoid congestion and overstimulation in ourselves.
2. Because they are most valuable, and it is our duty and privilege to utilise them for the benefit of mankind.

It is possible to emanate or radiate these energies on spiritual, mental and emotional levels. The reality of such a radiation has always been acknowledged,

except perhaps in the modern, materialistic cultural interlude from which we are beginning to emerge.

Modern physical processes and technical achievements help us to realise both the possibility and the procedure of radiation. Two examples are the phenomena of spontaneous radioactivity, like that of radium, and of induced radioactivity through bombardment of atoms in cyclotrons. Radio and television also demonstrate the possibility of transmitting sound and images on the ether without any material means in the sense of visible matter.

If these things are possible on etheric levels and with etheric energies, it is not surprising that they occur on more subtle levels, in the psychological and spiritual worlds or realms. Here we find the phenomena of spontaneous telepathy which so frequently occurs, and also the experimental telepathy which has been scientifically studied in recent years and its validity sufficiently ascertained for few to have reason to doubt it.

Blessing Through Meditation

An important fact that should be realised is that the Soul or Self is endeavouring to infuse the personality all the time. We do not have to "storm" the Soul; it is ever reaching out towards the personality. This infusion can be considered the blessing of the personality by the Soul.

"The thinking, loving soul, which tightens its hold over its response apparatus, avails itself upon every possible occasion of every advance made by the form, and employs every influence for the perfecting of its great work. ... Soul infusion produces joy."

Meditation is obviously the great means of transmitting the radiation or blessing of the soul and the spiritual realms. Various forms of blessing are given on the following pages, and these suggest the many different directions in which blessing may be sent.

We cannot, of course, carry out all of them every day, but it will add to our power to bless if we learn to practise the different techniques, and to develop a habit of blessing is to put ourselves directly in the line of its "divine descent."

In meditation the aim is to pass quickly through the stages of concentration (using the will), through rapid alignment of the quieted physical, emotional and lower mind, to soul levels; this can be visualised as an upward moving to the Soul. Then we should remain poised in a receptive attitude.

We should not look for conscious results, but do the work daily with confidence. Sensitivity to the Soul has to be cultivated; so many earthly energies clamour for attention that we are not aware of the energy of the Soul but if we persist, just "keep on keeping on," Soul infusion will be attained. Every technique has to be consistently practised to attain efficiency. Witness our great musicians, artists, scientists, athletes and all who attain success on the material level.

Every potent blessing requires the use of the will. Its first use is to eliminate obstacles; this can be expressed as "making room" in time and consciousness.

"Making room in time" means consecrating regularly a certain span of time to blessing meditation, protecting it from all the "pulls" and claims which try to induce us to outer activity.

"Making room in consciousness" means pushing out of the field of consciousness all that normally occupies it or tries to invade it: sensations, emotions, images, thought, anticipations, memories, etc.

Much will is needed for concentrating on active blessing, avoiding a negative, dreamy condition.

Above all, let us seek an enlightened fusion of our individual will with the divine Will, and this for the greater good of the Whole-for all humanity.

Blessing the Lower Kingdoms

This blessing is based, first of all, on recognition of the gifts of the lower kingdoms to us and is an expression of the gratitude we owe to them. In a wider sense, from a universal point of view, it is prompted by the realisation that they are all part of Divine manifestation, that they are unconsciously proceeding on the way of evolution, and that the function of humanity is to help them on that way, and finally to redeem them. An effective means towards this is *blessing*.

Our closest relationship with the other kingdoms of nature is- that created by our using them as food. In this way they give us a needed service for which we should be grateful. On our part we transmute them by incorporating them into ourselves. This is the basis (even if unrecognised) of the old custom or ritual of blessing food and saying grace. At present food is generally taken in a hurried, absent-minded way, but eating and drinking with gratitude and appreciation would bring added benefit to us.

There are many forms for the blessing of food, but here is one which incorporates gratitude to the lower kingdoms:

The food of which we are going to partake
is your gift, O God,
and the fruit of the labour of many beings. We are grateful for it and bless it.
May it give us strength, health, joy
and may it increase our love.

The Blessing of Money

This blessing has a special significance, purpose and usefulness owing to the peculiar nature of its object.

Money can be regarded as materialised or condensed Divine energy. In its essence it is therefore something good and pure. But in the course of its use money becomes polluted by the evil passions, the low desires, the worries and fears, the selfish attachment of all to whom it temporarily belongs.

This is not merely a symbolical or psychological connection. Evil forces become attached to money and, possessions. This is one of the chief causes of the trouble individual and collective strife, and maladjustment an unjust distribution connected with material goods, and particularly with money. If this cause has a subjective character, the true solution, the effective remedy, should be of the same kind: primarily subjective, psychological; and spiritual. In fact, the right use of money depends on *right motivation*, which is a subjective, psychological urge, determining *right choices*.

But there is a more specific way of counteracting what can be considered the "curse" attached to money (This "curse" forms the central theme and the deep meaning of Wagner's series of musical dramas, "The Ring of the Nibelung.") The spiritual purification and redemption of money can be achieved by the conscious use of our spiritual and psychological energies. It can be accomplished by the use of concentrated thought animated by right feeling (or emotional force) or projected by will, through the use of affirmation formulated in words.

If we subjected all money which passes through our hands to such a "treatment," and if an increasingly large number of people deliberately did so, many problems which find no external and technical solution would be done away with. This may seem surprising, so little are we accustomed in this materialistic civilisation to give true practical consideration to the reality and the power of

subjective forces. Yet it is so, and if we are consistent in our spiritual convictions, we cannot but admit it.

It is in reality an act of blessing. Any apt formulation of it can be effective. The following, which is being used by many groups as well as individuals, is suggested:

May this money be blessed.

It is a symbol of divine substance and energy.

May it be redeemed from every impure influence,

From every attachment and craving.

I appreciate it and keep it as a divine gift.

I will use it only for good, right, appropriate purposes.

In using it, again I bless it and give thanks for it.

This blessing can be extended to all material possessions and objects. A blessing can also be addressed to those who give money or other possessions for spiritual purposes and uses; this may also include future, unknown “givers”.

The Blessing of Obstacles

This might seem to be the most difficult kind of blessing.

Our first natural reaction to obstacles is generally one of rebellion or resentment. According to psychological type, it manifests as irritation or self-pity. Yet there are good reasons, first for graciously accepting obstacles, and then for blessing them.

The first reason is that negative reactions increase the difficulty and have bad effects on our psychological and physical health. A recommended consideration lies in the recognition of the universality of, and men's totality of, obstacles. Alfred Adler, the well-known psychotherapist, has expressed it - " I am in a world full of difficulties and my difficulties belong to me. Why should I quarrel with them?" His biographer, Phyllis Bottome, in quoting this statement, comments: "This belief in Life as a beneficent colleague, gave him the extraordinary ease and strength that characterised him." (Alfred Adler, p. 3.)

It has been said that the purpose of obstacles is to draw upon the latent will. "Blessed be the obstacles, they teach us unity and resistance" we read in the book *Heart* (Agni Yoga Series).

The positive function of obstacles is often unconsciously recognised, particularly by the young; they resent the easy life and look for adventure and risk, with their accompanying hardships. In a more general way we might say that in sport and games people create obstacles for the satisfaction of overcoming them.

Moreover, the willing acceptance of obstacles and the recognition of their usefulness helps to overcome or destroy them, sometimes in a surprising way.

Therefore we can well say, when confronted by difficulties: "Blessed be Obstacles."

General blessing has been called "the radiation of a rainbow of blessings to the world." Here is a form used daily by many:

Morning Blessing

May all things and all beings

with whom I am, or shall come in contact today, be blessed - now and forever.

Another short form of *Morning Blessing* is:

Blessed be this day

towards the perfect consummation

of the Divine Plan.

Blessing Meditation for the World

1. Alignment

This requires quieting the personality so that there is no obstruction to Soul union, for it is the Soul, the Self, that blesses. Its three stages are:

1. The body sits relaxed.

2. The emotions are stilled, so that they do not interfere ("quiet as a mountain lake").

3. Then we observe the “monkey” mind (as it has been called because it jumps around). This, too, must be quieted and, if it leaps away, be brought back to stillness, to face the Soul.

II. Meditation

So aligned, we raise our centre of consciousness towards the Soul and endeavour to enter into communion through a chosen seed-thought or consideration of a spiritual quality, such as goodwill, joy, peace, or the realisation of world need.

III. Radiation

“Breathe out” the ideas as formulated thoughtforms into the great stream of mental substance which is ever playing upon the human consciousness.

Visualisation and Use of the Hands in Blessing

Visualisation is of particular value in blessing. It not only aids concentration, but brings to the blessing we are seeking to bestow the power of creative imagination and the positive factor of “seeing” the blessing we are sending out reaching the recipient. The following exercise is an example of this:

Visualise a sphere of golden light and place yourself within it. From that centre, holding your consciousness as high and steady as possible, say:

“I stand in spiritual Being and, as a Soul, I serve.

I stand within the Light, and as the Light shines through my form, I radiate that Light.

I stand within the Love of God, and as that love streams through and from my heart, I bless all whom I seek to aid.”

Visualise this blessing going out to:

(a) Your immediate circle of family and friends. (b) All those with whom you come in contact.

(b) Those in places of responsibility all over the world. (d) Humanity as a whole.

See this beneficent light and blessing streaming forth as you hold your hands, palms outwards, in blessing.

The hands can play a most potent part in transmitting "spiritual energy, and one that is little understood. The "laying on of hands" is no idle phrase, nor is it confined solely to the operations of the episcopate of any faith.

Gestures help to concentrate the mind, focus the attention and direct currents of energy. Physical movements help to give a sense of reality; but their value is chiefly symbolic and when it is not possible to make the movements, they can be performed in imagination, that is, visualised. They are effective in this way, owing to the creative power of imagination.

Five Gestures for Use in Blessing

I. Recollection-Concentration

After the arms have been opened horizontally, they are folded in front of the chest, at heart level, and the hands are joined with the fingers interlaced. This gesture and position represents the phase of recollection and concentration. The consciousness, dispersed and distracted by a multitude of sensations, emotions and mental activities, is focussed into the centre where the personal "I," ego or self, dwells (pure individual self-consciousness).



2. Elevation and Communion

The second gesture is performed by extending the arms upwards with the hands joined as they are usually held while praying. It symbolises the raising of the personal centre of consciousness, propelled by aspiration, towards superconscious levels, the realm of Light, Joy, Love and Power, where the Spiritual Self, the Soul, ever dwells. There, as "living, loving, willing Souls," we joyously realise our communion with other Souls (Group consciousness). "The Souls of men are one and I am one with them," in the One Soul (Unanimity).



3. Invocation-Evocation-Reception

The hands are opened with the wrists joined and the fingers forming a cup (the "Grail Cup"). In this position we invoke, with faith, joy and gratitude, the blessing descent of the divine energies (Light-Love-Power) and remain in an inner attitude of reverent, silent receptivity.



4. Descent-Infusion

The arms and hands are lowered and brought back to the starting position, with the fingers interlaced in front of the chest. This movement and attitude represent the conscious bringing down of the Light, Love and Power into the personality, which is thus being infused and pervaded by them.



5. Radiation-Blessing

The arms are extended horizontally with palms outspread forward. In this position we perform the actual blessing, made powerful by the preparation and recharging of the preceding phases. We radiate the divine energies telepathically in all directions, towards all living beings.



The Great Buddhist Blessing of the Four Divine States

1. LOVE TO ALL BEINGS - North-South-East- West-Above-Below Love to all beings.

(Silence)

2. COMPASSION TO ALL BEINGS - North-South-East- West-Above-Below Compassion to all beings.

(Silence)

3. JOY TO ALL BEINGS - North-South-East- West-Above-Below Joy to all beings.

(Silence)

4. SERENITY TO ALL BEINGS North-South-East- West-Above-Below Serenity to all beings.

(Silence)

Mantrams which can be used in Blessing

The Mantram of Unification

The sons of men are one and I am one with them.

I seek to love, not hate;

I seek to serve and not exact due service;

I seek to heal, not hurt.

Let pain bring due reward of light and love.

Let the soul control the outer form,

And life and all events,

And bring to light the love

Which underlies the happenings of the time.

Let vision come and insight.

Let the future stand revealed.

Let inner union demonstrate and outer cleavages be gone.

Let love prevail.

Let all men love.

Benediction of the Soul

"Down from the mountain top I come, bringing the light of Life, the life of Light. Into the chalice of the form I pour that light which life confers, this life which light sustains. I see this golden light transform the darkness into day. I see the blue of life divine pour through the form, healing and soothing. Thus is the task performed. Thus is a man of earth transformed into a son of God."

(Discipleship in the New Age, Volume 1, by Alice A. Bailey, page 460.)

The Great Invocation

From the point of Light within the mind of God

Let light stream forth into human minds

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into human hearts

May the Coming One return to Earth.

From the centre where the Will of God is known

Let purpose guide all little human wills

The purpose which the Masters know and serve.

From the centre which we call the human race

Let the Plan of Love and Light work out

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

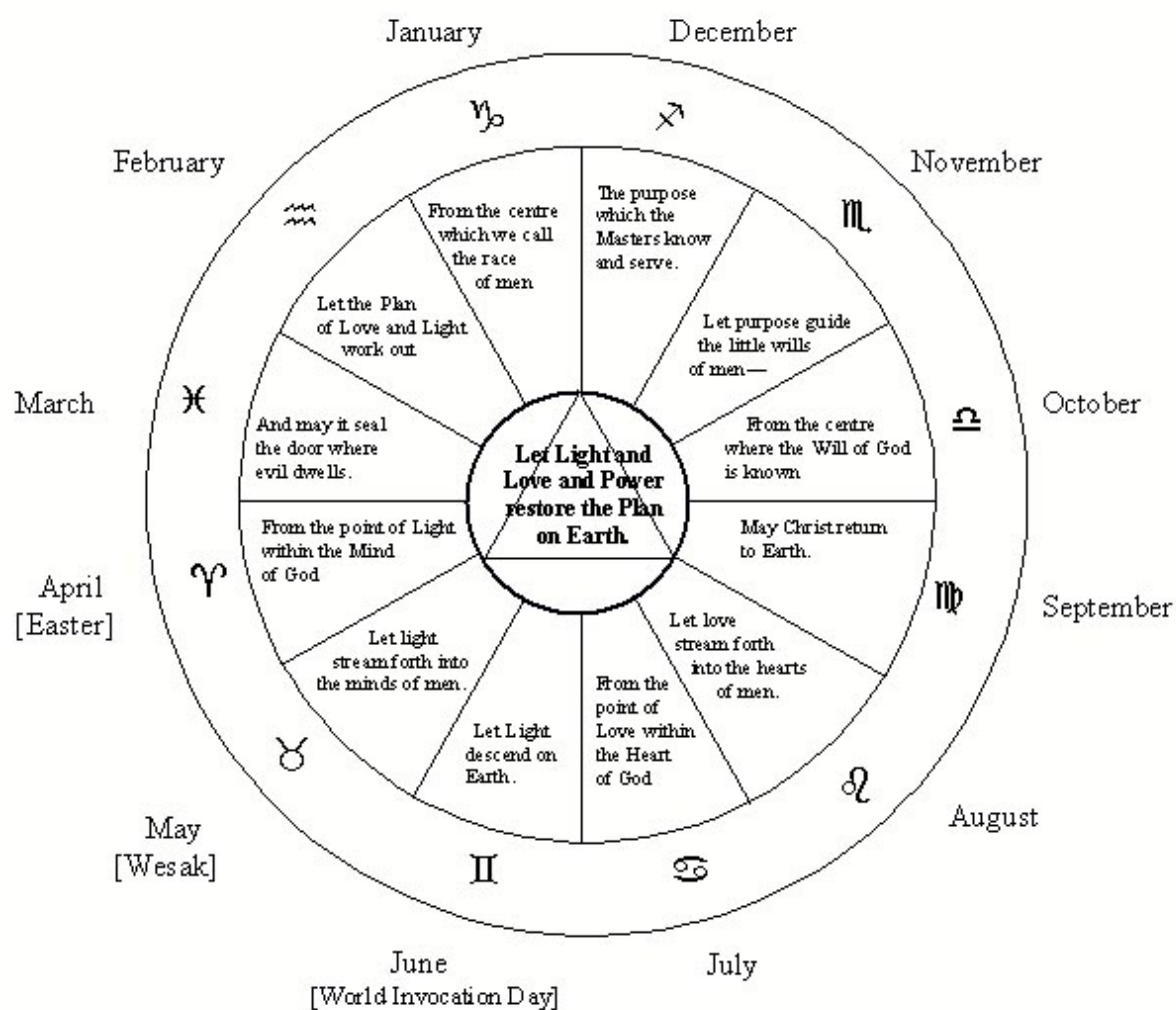
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